Islamic Studies

Class Five

National Curriculum and Textbook Board, Bangladesh

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as a textbook for class five from the academic year 2013

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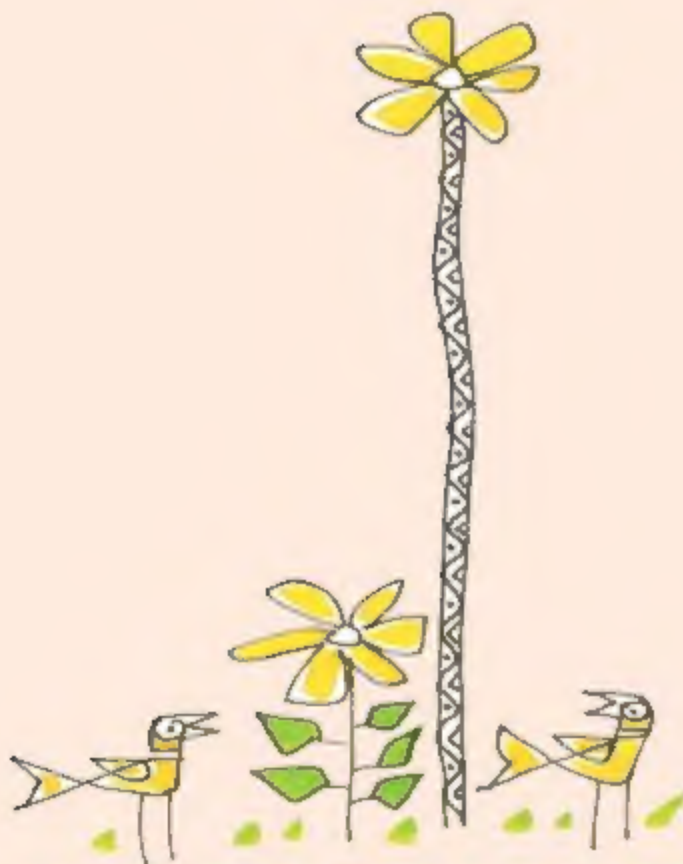
Revised Edition for Academic Year 2025

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Preface

Primary level constructs the foundation of education. A set of well-defined targets and properly planned primary education provide strengths to the entire education system. Keeping this in mind, the primary level has been given supreme importance in the Education Policy 2010. Increasing the span and inclusiveness of the primary level, as the developed countries of the world, have been emphasised. Special attention has been given to ensure that no child's access to education is hindered by social and economic status, religion, ethnicity, or gender identity.

The National Curriculum and Textbook Board (NCTB) has implemented an integrated curriculum to update primary education. While this curriculum trails the pedagogy and the curriculum of developed countries, it also adopts traditional teaching-learning values of Bangladesh at the same time. This has enabled the education to be more life-oriented and productive. In the context of globalisation, the mental health of the children has also been specially considered in this curriculum.

Textbook is the most important component of curriculum implementation. NCTB has always borne that in mind while designing textbooks for all levels and classes including primary level. Curriculum goals and objectives have been prioritised in the writing and editing of each book. A keen eye has been kept on the diverse curiosity and capacity of the child's mind. Special importance has been given in designing the curriculum and textbooks to make teaching-learning interactive and enjoyable. It is hoped that each book will help in the balanced psycho-physical development of children through educational activities. It will support in acquiring the required skills, adaptability, patriotism and moral values at the same time.

The textbook 'Islamic Studies' is designed for Class Five in alignment with the aforementioned aims and objectives. The main objective of this textbook is to develop the knowledge, skills, and outlook of young learners, helping to bring positive changes in their attitudes. This textbook emphasizes the development and enhancement of students' spiritual, social, humanistic, and moral qualities, while fosteringfaith in Almighty Allah and practising the ideals of Islam.

Special thanks to the specialists and teachers who worked intensively in writing, editing and revising the textbook. Thanks to those also who have made the textbook attractive to children through its design and illustration. This textbook, written under the curriculum 2012, has been revised to address the need in the changed context of 2024. Due to time constraints, some errors may still exist. Any constructive advice andguidance from the audience will be considered with due importance.

At the end, I wish every success of the learners for whom the book has been produced.

October 2024

Professor Dr. A K M Reazul Hassan
Chairman
National Curriculum & Textbook Board, Bangladesh

CONTENTS

Chapter One

AQAID (اَلْعَقَائِدُ)

About Allah Ta'ala, the Exalted

We know that a carpenter makes many things including chairs, tables and bedsteads with wood. Similarly, a mason prepares big buildings by arranging bricks upon bricks. He creates edifices. All these things are not self-made. Nor have they come into existence on their own. Nothing can come into existence without being made or created by someone.

There is beautiful deep blue sky above our heads. The twinkling stars, the planets and their satellites and the Sun which is 1.3 millions time bigger than the earth in size. Have they come into existence on their own? No, All these objects have a Creator. Who is He? He is Allah the Great.

So first of all, we need to know about the existence of Allah, the Exalted and believe in Him. If we do not have absolute faith in the existence of Allah, then how do we lead our lives according to the orders of Allah? Together with complete belief in Allah we need to know about all the Attributes of Allah. Allah is the only One, He has no partners. Allah sees everything, hears everything and knows everything. Unless we have complete knowledge about the Attributes of Allah, the Exalted, it is not possible to proceed in the straight and easy path of Islam.

We have also to know the right ways of conducting ourselves or leading our lives in accordance with the desire of Allah, the Exalted. We will perform only those acts and deeds which are liked by Allah. We must avoid such deeds and acts that are not liked by Him. With a view to performing these deeds and acts correctly, we must acquire knowledge of the

relevant laws and rules of Allah. The Glorified Quran contains these laws and regulations. So we should read the holy Quran and understand its messages. We must obey Allah's command and refrain from prohibited acts.

We should know the consequences of going against the desire of Allah as well as the rewards for obeying His orders. For this purpose we must have knowledge about and faith in the life after death: Graves, the Resurrection, the Gathering, the Balance, the Heaven, and the Hell. The things presented here in this discussion and the readers have been asked to know about and believe in these are matters of faith-Iman. Iman means to have faith. A Mumin is he who knows and wholeheartedly believes in the Oneness of Allah, His Attributes, His Ordinances, His Rewards and His Punishments. This faith results in the development of human beings as obedient servants of Allah.

Natural Scenery

Group work : The pupils will discuss in groups those matters about which they must have knowledge in order that they can know the identity of Allah. They will prepare a list of these things and make posters with these.

We know that faith is necessary for allegiance. Now the question comes: how do we know about the Attributes of Allah, His laws and the life hereafter?

Many creations of Allah are around us.Which are the signs of His existence. These things are bearing witness that all these have been created by the same Creator.

How beautiful is this country! How wonderful is this earth! Meadows are full of green crops. Fields are full with golden paddy. There are forests, gardens and trees & herbs. Rivers flow with murmuring sound. Up above is the blue sky. The stars glitter at night. Sometime there is winter. Some other time of the year there is summer. It rains sometimes. All these are creations of Allah, the Great.

All these signs carry the manifestation of the Attributes of Allah, the Exalted: His knowledge and wisdom, His mercy, His power, His bringing up. In other words, these exhibit His Attributes. These objects demonstrate His signs before our eyes. All these creations are bearing witness that all of them are the creations of one and same Creator.

Moreover, Allah has kindly created some highly talented and noble minded men (from) among the human beings. He has given them correct knowledge of His Attributes. In order that the human beings can lead lives as per the wishes of Allah, He has himself taught the relevant rules. He has given them correct knowledge of life hereafter. Then he has directed them to transmit all these to all other human beings. Those people who have been favoured with such special knowledge by Allah and who have been given the duty of transferring Allah's wishes to other humans are the prophets and messengers of Allah. The medium which has been used by Allah to educate the prophets and messengers is known as

revelation (Wahi). The Books which contain such revelations are called Books of Allah .The Glorious Quran is a Book of Allah.

The Quran

Planned Work: Allah is our Creator. Pupils will prepare a list of His 10 creations and write those with marker pen on a poster paper.

Attributes of Allah Ta‘ala

The most beautiful Names of Allah are called Asmaul Husna.We can build a noble character if we can acquire some Attributes of Allah. When we can acquire such qualities and develop a noble character, we can become noble human beings.

Allah is Rahman the Most Merciful. He bestows His mercy to all creations. So we shall also show mercy to all. Allah is Rabb, the Lord and Cherisher. He sustains all the creations. We will also sustain His creations as far as possible. Allah is Razzaq, the Provider. He gives provision to all. So we will give provision to the hungry.

Islam orders, تَخَلَّقُوا بِأَخْلَاقِ اللهِ (Takhallaque bi akhlaquillah)

Meaning: Build character on (the model of) Allah's character .

If we have knowledge of Allah's Attributes, it becomes easy for us to lead life in accordance with the command of Allah. Because of such knowledge, we can avoid wrong doing.

Allah sees everything.
Allah hears everything.
Allah knows everything.

If one is aware of these and believes in these completely, it is not possible for him to do a wrong. He/she can abide by the command of Allah rightly. Many Attributes of Allah have been mentioned in the Glorious Quran. We will learn now a few of those.

Allah is the Sustainer and Cherisher of the World

Islam is the name of obedience to Allah, the Exalted. In order to show obedience to Allah, the Exalted we need to know about the Essence of Allah, the Exalted and His Attributes and also believe in them. We have learned about the Essence of Allah in the previous lessons. Now we will know about His Attributes.

Natural Scenery with Trees, River, Hills and Houses

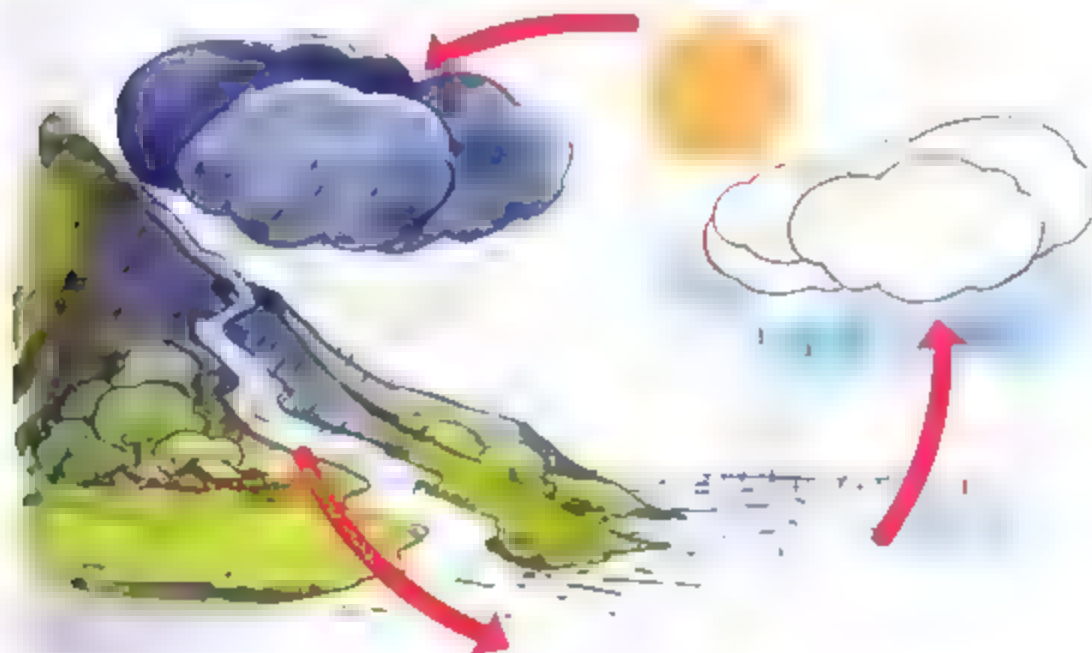
Allah, the Exalted is our Rabb, the Lord. Our Cherisher & Sustainer. Allah has created everything. He sustains all things. All living beings like plants and herbs, birds and beasts, animals and creatures require food. They also need bringing-up. Foods for all these are not the same. We eat rice, fish, meat and fruits. Birds and beasts eat worms and insects and grass & plants. The trees and plants can not take this type of food. They suck water from the soil with the help of their roots. They also absorb Carbon-di-oxide from air. They prepare food with these materials.

No creature can survive without respiration or breath. We always breathe (in and out). We exhale Carbon-di-oxide and water vapour etc. The plants use the Carbon-di-oxide and water as ingredients for preparing food and releases Oxygen. We inhale this Oxygen with air. No living being can live without Oxygen.

If we think about this process called Photosynthesis for the preparation of food by plants in the presence of sunlight, we can appreciate how great Allah's Glory is. We are provided with food, fruits and Oxygen through the medium of trees and plants. We can also realise that manifold ways and means are employed by Allah to nourish us. Is it not surprising that what is harmful for us is the raw material of food for the plants?

Scenery of Sunrise

No organism can live without water. Water is a must for the survival of plants. That is why it is said another name of water is life. We use plenty of water everyday. From where do we get water? Everyday heat of sunrays converts some portion of the water of numerous rivers and outlets, canals and marshy land and seas into water vapour. This water vapour floats in the air. The vapour cools down and is condensed into cloud. Finally it comes down to earth surface as raindrops. A portion of this rain water goes underground. Another part flows to the ponds, canals, marshy land, rivers and sea.

We get underground water in the wells and draw some with the help of tube-wells. Such water is pure. Use of pure water helps us maintain good health. Sometimes we also use surface water from canals, ponds, wetlands and rivers. We should try to keep such water free from impurity and contamination. We are astonished at the wonder of how all Merciful Allah is supplying us safe and pure water constantly through water cycle. This water, rain, rivers, seas and oceans-all these are gifts of Allah.

Water Cycle

Says Allah, the Exalted: "See you the water which you drink? Do you bring it down (In rain) from the cloud or do I ?" (Sura Al Waqiah, Ayats 68-69).

Light, air, water ---all are gifts of Allah, the Exalted. It is Allah Who provides food. Makes a thing grow from small to vast. He caters to the needs of all. Innumerable are His favours. We cannot exhaust his bounties by counting. We are thriving on His favours. It is He Who is nourishing the whole world. He is the protector of entire universe.

He has created the sun and the moon, birds and beasts, light and air, hills and mountains, vegetation, seas and oceans, heaven and the earth---everything for the welfare of human beings. He has also made all the creations obedient to humans. We will enjoy all His favours as per His orders. We will show gratitude to Him alone. We will be obedient to Him and only Him.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ۔ (Alhamdu lillahi rabbilalamin)

Meaning: All the praises and thanks to Allah, the lord of the worlds.

Allah is the One and the Only Rabb----Lord of ours. He is our Cherisher. Allah Ta'ala says, "Verily, those who say, "Our Lord is Allah (Alone), and then they stand firm, on them the angels will descend (saying): Fear not, nor grieve! Receive the glad tidings of paradise which you have been promised!" (Sura Ha-Mim Sajda, Ayat 30)

Planned work : The pupils will draw a diagram of the water cycle.

Allah is the Oft-Forgiving (اَللّٰهُ غَفُوْرٌ)

Human beings do wrong at the instigation of Satan. They commit sin. After such sin, if they repent, confess their evil deeds, turn back, and seek forgiveness of Allah sincerely, Allah pardons them. Allah is Oft-forgiving. Says Allah, "O Ibadi (my slaves) who have transgressed against themselves by committing sins and doing evil deeds! Despair not of the mercy of Allah. Verily Allah forgives all the sins. Surely he is Oft Forgiving and Most merciful." (Sura Al Zumar, Ayat: 53)

If we do any wrong, we will seek forgiveness of Allah He will forgive us After this we will be careful so as not to commit sin any further.

Allah is the Ever Most Forbearing (اَللّٰهُ حَلِيْمٌ)

We often commit offence We disobey Orders of Allah. But Allah does not punish us immediately None of us could escape if Allah would award retribution immediately for our offence Allah is Most and Ever Forbearing He likes forbearance or tolerance Allah Ta'ala says,

وَاللّٰهُ عَلِيْمٌ حَلِيْمٌ

Meaning And Allah is ever All knowing, Most Forbearing (Sura An Nisa, Ayat - 12)

Allah is the All -Hearer (اَللّٰهُ سَمِيْعٌ)

Allah hears everything. He hears whatever we say openly He also hears whatever we say secretly He even hears whatever we say in mind. Nothing is secret to Him Allah is All- Hearer

He says, إِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ (Innallaha Samiun A'lim)

Meaning Truly, Allah is All Hearer, All Knowing (Sura Al Baqara, Ayat: 181)

We will never say anything that is unjust for Allah Ta'ala hears. We will not abuse anybody We will not conspire against anyone We will never tell a lie We will keep our promises Never will we give false evidence Because Allah, The Great, knows everything hears all.

Allah is the All-Seer(اَللّٰهُ بَصِيْرٌ)

We do not see many things, but Allah sees everything He even sees whatever we do secretly. Whatever we do openly is also seen by Him. He observes the movement of tiny insects in the thick darkness of deep sea-bed Nothing is invisible to Him Allah, the Exalted says-

إِنَّ اللّٰهَ سَمِيْعٌ بَصِيْرٌ (Innallaha Samium Basir)

Meaning: Verily, Allah is All Listener, All-Observant. (Sura Luqman, Ayat: 28)

We will not neglect our duties. Never will we break our word of honour. Never we will do anything wrong. We will not oppress anybody. Because Allah the Great hears everything, sees every action.

Allah is the All –Powerful (اَللّٰهُ قَدِيْرٌ)

We know that everything on earth and below the sky is under the supreme power of Allah. If Allah wants to do good to anybody, nobody can do any harm to him. On the other hand, if He means any harm to anybody, nobody can resist that. Allah is All-Powerful.

[illegible]

We have learned that Allah is Rabb, the Lord-Sustainer. We will also preserve and bring up the created beings.

Allah is Oft-Forgiving. We will learn to forgive. Allah is Ever Forbearing. We will also be forbearing. Allah hears everything. We will never say anything which is unjust. Allah is All Powerful. We will have faith in Allah Ta'ala, Who is the Only Master of all our happiness and sorrow.

Planned work: Pupils will prepare a chart showing a list of seven Attributes of Allah Ta'ala.

Prophets -Messengers

The second basic belief which comes after Tauhid, i.e., faith in Allah's Oneness is the belief in Risalat. The word Risalat means Message or news. It also means conveying or carrying a message or information. A person who carries a message of one individual to another is a messenger. In Islamic terminology, the man who conveys the message of Allah to His slaves or worshippers and guides them in the right path as per His direction he is a Nabi or Rasul. The work or responsibility of a messenger is called Risalat.

A person who makes a carriage knows well about its machinery. Again, it is he who knows better about driving the cart avoiding accidents and maintaining it in a good condition. Everybody drives a carriage as per the instructions given by its maker. If the cart is not driven as per these instructions, the cart may meet with an accident. The accident may also cause death even.

Allah Ta'ala has created the sky, the earth and everything in these including human beings. It is He Who Alone sustains all these. Only He knows where lies the bliss of human beings. He also knows which course of action adopted by humans will bring them happiness and peace. He further knows what mode of passing life will help them avoid sorrow and sufferings. He is All Wise. Only He knows the future.

Allah Ta'ala has sent His Prophets and Messengers to teach human beings the path of human welfare and his happiness. The path which leads to his bliss in future and the path that lands us in loss.

Prophets and messengers are the most favorite human beings to Allah. They are without sin. They used to acquire Knowledge from Allah through revelation. Revelation (Wahi) means message of Allah carried to His Prophets by Arch angel Jibrael.

Their aim in life was to do good to human beings. They wanted to shape the life of human beings as obedient servants of Allah. They took enough trouble to call people towards Allah and to the path of prosperity. They did not acknowledge defeat at all. They worked steadily

Main Teachings of the Prophets & Messengers were:

1. Tauhid Allah is One. He has no partners.
2. Risalat To convey the message of Allah to Human beings
3. Deen To inform Human beings the Code of life given by Allah
4. Akhlaq: To teach the rules and regulations of virtues of character and good behaviour and manner
5. Shariah To educate about the Halal and Haram (Lawful Unlawful forbidden) and Zaiz-Not Zaiz (permissible-non permissible)
6. Akhirah: To inform about the life after death.

Prophets and messengers came to teach the above to the people of every region of the world. They were guides.

Allah says, وَلِكُلِّ قَوْمٍ هَادٍ (Wa likulli Quamin Hadin)

Meaning And to every people there came a guide (Sura Ar-Rad Ayat 7)

Many Nabi- Rasul came to the world First of them was Hazrat Adam (A.) and the last was our Great prophet (S.). All of them talked about the tauhid of Allah (Allah is the only God--- Oneness of Allah). They called upon people to obey His laws They were men of character They were ideal men in respect of words, deeds and behaviour. People who followed their ideals have got emancipation These people received Allah's mercy Those who opposed the prophets and did not obey them met destruction.

Great prophet Hazrat Muhammad (S.) is the best and last of the prophets No prophet came after him No prophet will come. That is why he is called Khatamun Nabiin Khatamun Nabiin means the last prophet.

Planned Activity: The pupils will prepare a list of the moral benefits derived from faith in Allah Ta'ala.

Faith In Akhirah (Life After Death)

The third subject matter on which Muhammad (S.) has directed to us is to establish faith to Akhirah.

Almost everyday we hear that many persons have died If someone of our locality dies we make enquires about the death Before funeral we offer special prayer for the dead after giving a bath to the dead body and putting a coffin on it Nothing is immortal on this earth. Whoever has a birth he has also a death But death does not mean an end of everything There is a world after death This is Akhirah which means after life

An infant in the womb of a mother does not comprehend how big and beautiful the earth is Similarly, no body knows how vast the world of Akhirah is The prophets have acquired knowledge about Akhirah through Wahi (Revelation or inspiration of Allah) The prophets were truthful and they were the specially sent men by Almighty Allah

All the prophets from Hazrat Adam (A.) to the last Prophet Hazrat Muhammad (S.) spoke about Akhirah, about life after death. The life after death is an eternal life Such life has no end It is indispensable to believe in the following matters relating to Akhirah

1. Questions and Answers in the grave.
2. Comfort or punishment in the grave
3. In an appointed day Allah will destroy the whole world and everything inside it. This day is named Qiyamah (Resurrection)
4. All of them will be given again new life. All of them will come and gather before Allah. This is called Hashr (The Gathering).
5. The Books of Deeds containing the details of what human beings did while living on earth will be presented in the Court of Allah
6. Allah will weigh the good and bad deeds of every individual. Allah will forgive that person whose righteous deeds will exceed his evil deeds in His Balance. Allah will give appropriate punishments to that person whose scale of evil deeds will be heavy.
7. Those who will receive pardon of Allah will go to Paradise. Those who will be punished by Allah will enter into Hell

Questions And Answers in the Grave: Every human being will go through a question and answer session in the grave Two angels will come to the grave and ask three questions to the dweller of the grave

1. مَنْ رَبُّكَ (Man Rabbuka?) Meaning Who is your Rabb (Lord)?
2. مَا دِيْنُكَ (Ma Deenuka?) Meaning What is your Deen (Religion)?
3. Showing the Great Prophet Muhammad (S.) the inhabitants of the grave will be asked ? مَنْ هٰذَا الرَّجُلُ (Man Haza Rrajul) Meaning: Who is this person?

The Great Prophet (S.) has taught the correct answers of these questions.

Answer to the first question is: رَبِّيَ اللّٰهُ (Rabbi Allah)
Meaning My Lord is Allah

Answer to the second question : دِيْنِيَ الْإِسْلَامُ (Deenee Al Islam)
Meaning: My Deen is Islam.

Answer to the third question is : هٰذَا رَسُوْلُ اللّٰهِ (Haza Rasulullah)

Meaning He is Prophet of Allah.

Those who have led their lives according to the orders of Allah and His prophet in this world will be able to answer these questions correctly They will be successful Those who disobeyed the word of Allah and His prophet will not be able to answer correctly. They will regret and say "We do not know anything"

Comfort and Punishment in the Grave

Grave is the first step in Akhirah, the life after death. Those who have abstained from committing sins in the world will be able to answer the questions in the grave correctly. For them contact will be established with Heaven. They will feel peace of heaven there. The sinners will be unable to answer correctly The grave will be place of Azab for them. Azab means

punishment. Communication will be there between their graves and Hell They will suffer very heavy punishment We will refrain from committing sin. Allah will save us from the punishment of grave

Qiyamat (اَلْقِيَامَةُ)

There was a time when nothing existed. The whole universe with its components was not in existence Allah Ta'ala created everything in His infinite power. Again, a time will come when He will destroy the entire. universe and all its parts. This is called Qiyamat. Allah will cause complete annihilation of everything when human beings will become extremely rebellious, and there will be no single soul to invoke His name Scientists also agree that the universe will meet such an end ultimately. They predict that there will come a time when the sun will become cold. The sun, the planets and their satellites will collide. The earth and everything on it will be destroyed.

Hashr (اَلْحَشْرُ)

Allah will resurrect everybody longtime after the destruction of the universe Everyone will have to gather on that day before Allah This is called the day of Hashr Allah will sit in judgment on our deeds– righteous or sinful We shall have to give an account of all our words and deeds The believers who did virtuous deeds will get Allah's favour. They will be safe People who were non-believers and did not do good deeds will have to face horrible danger Their sufferings will have no limit.

Mizan (اَلْمِيْزَانُ) : The Balance

All our words and deeds are being preserved by Allah. All our conduct and behaviour, our movement, our vices and virtues, good or bad acts or words are written down. Such writings contain in a Book, which is a register or Amal Nama. A group of angels prepares such a book as per the orders of Allah. These angels are

called Kiraman - Katebin, honourable writers On the day of Hashr our book of deeds containing our virtues and vices will be weighed by a weighing scale called Mizan. Mizan means Balance. Persons whose good deeds will be heavier will go to Heaven. Persons whose vices will weigh heavier will enter Hell.

Jannat & Jahannam : The Heaven & Hell

Jannat (heaven) is an abode of eternal happiness In it there is peace and peace everywhere It is full of pleasure It has all arrangements for comfort. There are excellent food, fruits, drinks and beautiful gardens in the heaven Its inhabitants will get everything they desire Persons who were believers during their sojourn of their worldly life, who were virtuous, will dwell therein forever No want, no lack of peace, no sorrow and no pain will be there in the heaven

Jahannam is a place of perpetual suffering for persons who did not have faith while living in this world and who did not do good deeds here. Jahannam is full of sorrow and has nothing but sorrow There is horrible and alarming punishment in the form of burning in fire, snake bite and many other types.

Planned Work: The pupils will prepare a list of the stages in the life hereafter

Moral Benefits of Faith in Akhirah

The teaching of Prophet (s.) about Akhirah is the same as that of the earlier Prophets If we think a bit deeply about Akhirah, we can realize that the acceptance or rejection of the concept of Akhirah has a deep influence on human life. A believer in Akhirah gives zakat to the poor He does not think that by giving zakat, his wealth will be decreased He always speaks the truth and refrains from telling lies. If he gets a precious object alongside the road, he cannot take it He thinks that it is not his property.

Plainly speaking, Islam defines for him a particular way of life to be followed in every step of life. The value of everything is determined in Islam on the basis of its consequence in the life hereafter On the contrary a disbeliever in Akhirah gives preference to the result of this mundane life in every aspects of his life.

Character of a Muslim

A Muslim character should reflect the fear of Allah He will live in this world with this conviction that Allah is the Master of all things. Whatever is in the possession of human beings on earth is a gift from Allah I am not the owner of anything, nor even my own body Everything is a trust of Allah Ta'ala I have been given some freedom to expend from the wealth of which I am a trustee It is my duty to expend from this trust as per the wish of Allah A day will come when Allah will take back this trust from me. I am bound to give an account of everything on that day.

A person, who lives life with such a conviction, will have a noble character. He will keep his mind free from evil thinking. He will not allow his ears to hear impious discussion He will protect himself from looking at with an evil eye. He will guard his tongue from telling a lie He will not satisfy hunger with unlawful things. He will rather prefer hunger to that He will not oppress anyone. He will never set his foot to do an unlawful act He will never bow before falsehood even if he is beheaded. His conduct will exhibit an assembly of honesty and greatness. He will love honesty and justice most He will hate oppression and injustice. This type of person will succeed

A man who does not fear anybody but Allah and does not want any reward from anybody but Allah: Is he not the best of the believers? Which power can deviate him from the path of truth and justice? What wealth can buy his faith?

Nobody can be more faithful than he in the world He does not destroy anybody's trust. Does not turn back from the path of Justice Keeps his

words Behaves well He carries himself as a firm believer because he has the conviction that Allah sees everything. Such people are loved and respected by everyone After such an honourable and glorious sojourn in this world he presents himself to Allah Who will shower on him infinite grace and mercy. This is the greatest success

Group Work

[illegible]

Exercise

A. Multiple Choice Questions:

Put a tick mark on the correct response (√).

1 Who is our Rabb (Sustainer & Cherisher)?
a. Parents b. Allah Ta'ala
c. Doctor d. Spiritual Guides

2 What do we mean by Al-Asmaul Husna?
a. Human qualities
b. The attributes of the angels
c. The most beautiful Names of Allah
d. Virtues of the prophets-messengers

3 What is the meaning of the word Khaalique?
a. Lord b Creator c. Provider d Kind

4 What does the word 'Basirun' mean?
a The All-Hearer
b The All-Forbearing.
c The All-Powerful
d The All-Seer

5. What does the word 'Samiun' mean?
a. The All-Hearer b The All-Wise
c The All-Seer d The Oft-Forgiving

6 What is the name of the last prophet?
a. Hazrat Yousuf (A.) b Hazrat Isa (A.)
b Hazrat Muhammad (s.) d. Hazrat Musa (A)

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7. What is the meaning of the word 'Qadirun'?

a. All powerful b. All Hearer

c. All Seer d. The creator

B. Fill up the blanks:

1. We need .... for allegiance to Allah
2. In order to develop the high standard of character, we should imbibe the .... of Allah.
3. Allah Ta'ala is our ....
4. We Shall .... only Allah the glorious
5. We shall keep our ....

C. Matching Items:

Match the words or groups of words on the right with those on the left

1. Gafurun	Abode of Eternal Bliss
2. Haleemun	Messenger
3. Rasul	Place of Perpetual Suffering
4. Jannat	Oft-Forgiving
5. Jahannam	Ever Most Forbearing

D. Questions for Short Answer

1. What is the meaning of the word Iman ?
2. Who is the Rabb (Sustainer) of the universe?
3. What is our Deen?

4 Write the Arabic Expression which we use to show our gratitude to Allah.

5 What is the meaning of Akhirah?

E. Questions for Descriptive Answer

1 What are the factors that we should know about Aallah Ta'ala and to have faith on Him?

2. Who is Mumin ? What is the outcome of Iman?

3. Who is the sustainer of this world? Describe how He sustains and protects his creation.

4 Write five attributes of Allah Ta'ala in Arabic with meaning in English?

5. Explain - Allah is forbearing

6. What are the main teachings of Prophets-Rasuls (S.) ?

7. What are the important issues of life hereafter?

8. Write ten sentences of what should be the character of a Muslim.

Chapter Two

IBADAT (اَلْعِبَادَةُ)

Ibadat means allegiance, slavery, devotion, obedience to Allah and to abide by the orders of Allah. Allah is our "Ilah". "Ilah" means one who is worshipped. We are servants. 'Abd' means obedient servant. Our duty is to carry out the orders of Allah, doing things for which Allah will be pleased, not doing deeds for which Allah will be displeased. Obedience to Allah's orders (positive or negative) is Ibadat.

Allah has created us as the best of all creations. He looks after us. He is our Lord. He is the owner of our life and death. He decorated this universe very beautifully for us. He has created the earth, the sky, the sun-moon, fruits, vegetables, trees, rivers, canals, hills & mountains for us. He created all these things to serve us. Allah created us only to worship Him. Allah says, "I have created Jinn & Human beings only to worship Me." (Sura Zariat, Ayat: 56)

There are some basic Ibadats for us such as Salat, Sawm, Hajj, Zakat, Sadaqa, Jihad for Allah. We shall perform these Ibadats as our Prophet (S.) did and shall continue doing these Ibadats as instructed by our Prophet (S.).

Ibadat is not limited to Salat and Sawm only. For obtaining satisfaction of Allah any good deed performed in the way guided by prophet (S.) will be considered as Ibadat also. Motivating others to do good deeds is also an Ibadat.

Prophet (s.) says, "One who advises others for doing good deeds, he will be equally rewarded equal to the performer of good deeds." (Muslim)

Allah has created us only to worship Him all the time. One may ask - is it possible to worship Allah all day and night. Yes, it is possible. For example, if we take halal (pure) foods saying 'Bismillah' and after taking the food we say 'Alhamdulillah' i.e offering thanks and gratitude to Allah, then the entire time for eating the food will be treated as Ibadat. If we say 'Bismillah' while reading books, the entire reading time will be treated as Ibadat. When we go to school saying 'Bismillah' Allah will protect us from any possible danger in the street. Helping a blind man crossing a street is an Ibadat. Removing harmful materials from the street, dusty materials on the road etc is also an important Ibadat.

Doing business with honesty, cultivation, employed in an honest profession, doing duties properly is also Ibadat. Even at the time of going to sleep if we take the name of Allah, the entire sleeping time will be treated as Ibadat. Thus we may devote our whole time to Ibadat.

Allah becomes pleased with Ibadat. Through Ibadat life in this world becomes peaceful. Ibadat will bring most peaceful and desired place in Jannat in the later world. And those who do not perform Ibadat, do not work in the way of Allah, Allah becomes displeased with them. They will not get any peace in the world, will receive indescribable punishment in Jahannam (hell) in later world.

We shall be sincere to perform Ibadat. We shall remain alert and try all the time so that our entire lifetime is treated as Ibadat.

Purity and Cleanliness (طَهَارَةٌ)

For Allah's Ibadat, it is necessary to be pure. If the body, dress, place & environment is neat & clean, then the mind becomes pure Sacred mind brings peace in mind, mind is inspired to do good jobs

Evil mind is the workshop of Satan

Salat cannot be performed without being neat & clean and pure soul

Taharat means cleanliness and neatness of body, mind, clothes, place or environment Body becomes pure by ablution, bathing and Ta'yammum, cloths, dresses duly cleaned by washing. Environment is cleaned by removing garbage, waste materials etc. For performing Salat, the body, dress as well as the environment should be kept pure Salat cannot be performed in an impure place It is not possible to keep the body and dress pure if the environment is not kept pure For Ta'yammum, pure soil or soil materials are needed. We shall grow a habit of keeping ourselves always clean and fair.

Salat (اَلصَّلٰوةُ)

Allah has created us only to worship him Ibadat means to abide by the orders of Allah. Salat is the best way through which our obedience to Allah is expressed.

Salat means to bend down, to be commonly polite and to pray, seeking forgiveness, saying durud. Salat is also commonly called 'Namaz'. According

to Islamic Terminology, performing prayers with Ahkam and Arkan is called Salat. Islam is established on five 'Rukans'. 'Rukan' means pillars These five pillars are (1) Iman (2) Salat (3) Sawm (4) Hajj (5) Zakat Position of Salat is next to Iman. Salat is the most important Ibadat. The Prophet (s.) says,

اَلصَّلٰوةُ عِمَادُ الدِّيْنِ

(As-salatu Imadu-d deen)

Meaning Salat is the pillar of Islam (Baihaqi)

A man who has established Salat he has established the building of religion If he abandons Salat, he destroys the building named 'deen' (Religion). In the Quran, order has been given to establish 'Salat' several times. It is said,

اَقِمِ الصَّلٰوةَ

(Aqim-es Salat)

Meaning Establish Salat (Sura Bani Israel, Ayat 78)

Saying five times of prayer brings to our mind the close contact with Allah in every moment of our life.

Salat motivates the obedient person to abide by the orders of Allah Man gets closer to Allah through Salat and becomes purified and clean through it Once the prophet (s.) said to his followers (Sahabee)

"Suppose there is a river in front of your house and if someone baths five times a day in that river Is it possible to have any filth in his body?

The Sahabees, followers of the Prophet (s.) replied, "No there cannot be any dirt Then the Prophet (s.) said similarly if any servant of Allah performs five times of prayer every day he cannot have any vice" (Bukhari & Muslim). Rasul (s) also said, if any obedient man performs Salat in congregation (Zamat), the gracious Allah will offer him five different kinds of rewards

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1. Deficiency of his livelihood will be removed.
2. Sufferings in the grave will be excused.
3. Amal Nama will be given to the right hand.
4. He/She will cross the pulsirat bridge at the speed of lightning.
5. Jannat will be given without any accountability

In order to achieve Jannat (heaven), one has to perform Salat regularly. The Prophet (s) said,

اَلصَّلٰوةُ مِفْتَاحُ الْجَنَّةِ

Meaning: Salat is the key to heaven (Tirmize, Ahmad)

Rasul (S) also said,

"On the Day of Judgment performance of Salat will be taken into account first. A person whose record of Salat will be best his performance record in all other activities will be treated as perfect. Man whose performance record of Salat is found disorderly his performance record in other works will be treated disorderly. ([illegible])

Offering Salat in congregation brings better sowab as against offering Salat alone. By offering Salat in congregation, Muslims can get opportunity to meet others five times a day, can get information from each other, brotherhood, unity is created, mutual bondage is created, can help each other in joys and sorrows. Salat plays an important role in improving character of man, correcting unwanted factors in character. Allah says, "Surely Salat protects from obscene, vulgar and sinful works." (Sura Ankabut, Ayat: 45)

Planned Work: Learners will write names of five basic Ibadat in the exercise book.

Schedule of Salat (اَوْقَاتُ الصَّلٰوةِ)

To perform Salat on schedule time is Allah's order. Salat is not accepted if it is not performed timely. Allah says,

"Surely, establishing Salat (saying prayers) in appropriate time is compulsory for all believers." (Sura An-Nisa, Ayat 103)

Question was asked to Rasul (s.) which act is the best to Allah? He replied Performing Salat (Namaz) in time (Bukhari, Muslim)

We have to know well the time schedule of Salat

The schedule is noted below:

	Namaz (Salat)	Description of Schedule
1	Fajr	From dawn until just before sunrise Fajr starts at the beginning of Subhe Sadik (early morning) and ends on the moment of sunrise. 'Subhe Sadik' means a long white line in the eastern sky seen at the last part of night.
2	Zuhr	Zuhr salat begins when the sun bends on the western sky It remains till the shadow of any stick becomes double without its original shadow The small shadow of any object just at the noon is called Sayae- Asli (orginal shadow).
3	Asr	Asr timing starts at the end of Zuhr timing Asr prayer should be completed before the colour of the sun becomes yellow.
4	Maghrib	Maghrib time starts after sunset and it ends when red glow of the western sky disappears.
5	Isha	Isha starts when time of Maghrib prayer ends. Isha timing ends till Subhe - Sadik in the early morning. But it is better to complete Isha prayer before midnight

N B (i) There is no separate time schedule for Jumma prayer, Zuhr timing is followed for Jumma prayer

(ii) Witr prayer is to be performed after Isha prayer

Prohibited Time for Salat (saying prayers)

The Prophet (S.) has forbidden performance of Salat on three occasion.

1. Just at the time of sunrise, when the sun starts rising.
2. Just at mid day.
3. During sunset, when the sun starts setting down. If anyone couldnot perform Asr prayer for any obvious reason in time, he can perform it at that (at the time of sunset) time.

Planned Work: The learners will prepare a chart showing time schedule of five times prayer (Salat) mentioning time from and to.

The particulars of five times prayers (Salat) and total Rakats for each Salat (Namaz) as we perform daily are shown in the following chart.

SL No	Name of the Salat (Namaz)	Sunnat-e muaqqada Before Faraz (Rakat)	Faraz (Rakat)	Sunnat-e muaqqada After Faraz (Rakat)	Wazib (Rakat)
1	Fajr	2	2	-	-
2	Zuhr	4	4	2	-
3	Asr	-	4	-	-
4	Maghrib	-	3	2	-
5	Isha	-	4	2	3 (Salat-ul- Witr)

Planned Work: Learners will make a chart showing total number of Rakats in each prayer (Namaz).

Rules and Regulations for Salat

Any work has its rules and regulations. Fruitful results are achieved by doing works systematically and regularly. Salat (Namaz) is a big Ibadat. There are rules and regulations for performing Salat in proper way. The great Prophet (S.) taught his followers (Sahabis) practically by performing Salat himself. He said,

[illegible]

Salat is to be performed as taught by our great Prophet (S.)

When it is time for Salat, we shall wear pure and clean clothes. Then we shall stand up facing the Qibla in neat and clean place. It is understood that I am standing infront of Allah. He is looking at me and he knows all about my mind

Proper Way of Standing in Salat.

After saying Niyat of Salat silently we shall say "Allahu Akbar" This is called Takbir-e-Tahrima.

Takbir-e-Tahrima: Picture Showing Proper Way of Raising Hands at the Time of Takbir-e-Tahrima

At the time of reciting Takbir-e-Tahrima, we shall raise hands upto the ears. The girls will raise hands upto the shoulder.

We shall bind our hands on the navel, saying "Allahu Akbar" The girls will bind hands on the chest.

The Rules for Binding Hands

We shall place/put the palm of the left hand on the navel, shall hold the wrist of the left hand with little and thumb fingers placing the palm of the

right hand on the back of the left hand, shall spread the ring finger, middle finger and fore finger on the wrist of left hand. Only the girls will place the right hand on the left hand

Appropriate Position of Binding Hands

After binding hands, we shall recite 'Sana'

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ

Transliteration Subhanaka Allahumma Wa Bihamdika Wa Tabarakasmuka Wa Ta'ala Jadduka. Wa La Ilaha Gairuka

Meaning: O'Allah', I am describing only your holiness and all the praises are only for you. Your name is full of abundance and bounty. Your honour is at the highest position. There is none to be worshipped except you.

Then we shall recite sura Fateha after saying "A udhubillahi min ash-saytanir-rajim" and Bismillahir-Rahmanir-Rahim. We shall recite any other sura or part of any other sura after saying 'Bismillah'. If an ayat is short, we shall recite at least theree ayats, and if it is long, we shall recite at least one On completion of the sura,we shall go to Ruku after saying "Allahu Akbar" We shall say "Subhana Rabbial Azeem" three times

The Rules of Ruku

Being straight normally, we shall bow down our head. We shall place two hands on knees so that the head, back side and waist remain in one line. We shall keep our elbows in a gap from our rib.

Appropriate Method of Performing Ruku.

The girls will join together the heel of the left foot with the heel of the right foot. Then we shall place the fingers jointly on the two knees bowing down the head, then we shall keep the elbow with the ribs. We shall bend the head as far as the hands reach upto the knees. After completion of the Ruku, we shall stand straight raising the head uttering 'Samiallahu-Liman Hamidah" Then we shall say "Rabbana Lakal

Hamd" at the standing position. Then we shall go to Sijdah saying "Allahu Akbar".

The Rules of Sijdah

At first we shall place two knees on the floor, then we shall place two palms of hands on the floor. After that we shall place the nose and the forehead on the floor putting our head between two hands. During Sijdah, we shall place the fingers of two hands touching together towords Qibla. We shall place the toe on the floor of two legs facing Qibla. We shall place both the legs touching each other and the feet will remain straight.

The girls will sit on the floor letting both of the feet outwards to the right side spreading on the floor.

Boys shall keep their heads at sufficient distance from the knees at the time of Sijdah, shall not attach the upper part of the wrist to the floor. We shall keep legs above from the thigh.

The girls will go to Sijdah joining the whole body together They shall keep the head as much near the knees as possible.

They shall keep the leg joined together with the thigh and keep the arm joined with the ribs. We shall say, "Subhana Rabbial A'la" three times in Sijdah.

A Girl and a Boy Showing Proper Position of Sijdah

After that we shall sit straight saying, "Allahu Akbar," we shall place two hands on two knees. After this, we shall go to second Sijdah saying, "Allahu Akbar" and recite the Tasbih of Sijdah. We shall stand straight saying, "Allahu Akbar" completing the Sijdah in this way. Here the first Rakat ends.

The second Rakat starts with recitation of sura Fateha saying "Bismillahir Rahmanir Rahim". Then we shall recite any other sura or some part of any other sura. Then like the first Rakat, we shall sit still after Ruku and Sijdah. In this way, the second Rakat ends.

When we shall raise our head from the second Sijdah of the second Rakat, then we shall sit over left leg. We shall keep erect the toe of the right leg facing Qibla.

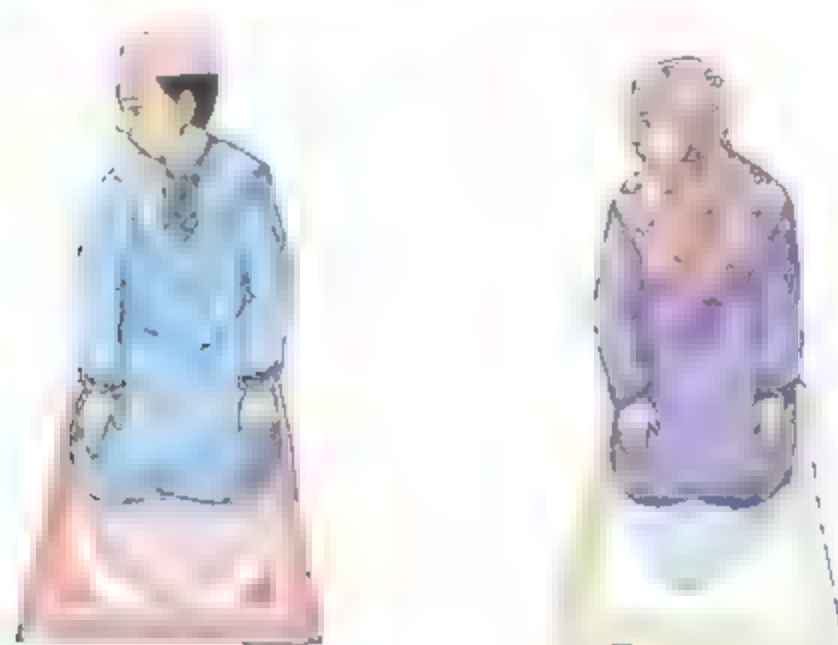
The girls will sit on the floor letting both of their legs towards right side. Then shall spread the palms of the two hands on the thighs.

We shall recite Tashhud, Durud and Dua Masura. We shall finish salat after saying salam to right and left side. Thus, we finish salat of two Rakats.

Perfect Sitting Position at the Time of Saying Tashah-hud

If the Salat is of three or four Rakats, then we shall stand straight saying "Allahu Akbar" after the recitation upto "Abduhu Wa Rasuluhu". Then we shall complete third and fourth Rakat like before. In the third and

fourth Rakats of Sunnat and Wajib Namaz (Salat), we shall recite any other sura along with sura Fateha. But shall not recite any other sura with sura Fateha in the third and fourth Rakat of Faraz Namaz (Salat).

We shall sit again completing third and fourth Rakat. Then we shall recite Tashahhud, Dorud and Dua Masura We shall finish the Salat after saying Salam to right and left side

Picture . Showing Perfect Way of Paying Salam at the End of Salat

Ahkam and Arkan of Salat

Before beginning of Salat and in the midst of Salat there are some works to do These are preconditions Salat will not be perfect if any one of these is left out They are compulsory Farz actions.activities for Salat. There are 14 Farzes of Salat.These are divided into two sections.(1) Ahkam (2) Arkan

Ahkam

The compulsory actions/activities which are required to be done before starting the Salat are known as Ahkam of Salat.

The conditions are seven in number:

Description

1 Purity of the body, physical cleanliness
2 Purity of cloths
3 Cleanliness of the place where Salat is offered
4 Cover Satar:
For male - From navel to lower part of knee
For female- Entire body excluding face, wrist of hands and toe of legs.
5 To face the Qibla
6 Waqt (Praying Salat in fixed time)
7 Niyat or intention to offer Salat.

Arkan

There are some Farz activities that should be done in the midst of Salat. These are known as Arkans of Salat

There are seven Arkans:

Description

1 To begin Salat (Namaz) saying Takbir-e-Tahrima or Allahu Akbar
2 To say prayers (offering Salat) in standing position. both male and female should offer their Salat in standing position. But if for any medical reason, it is not possible on the part of someone, he is allowed to offer Salat sitting or lying position.
3 Qirat or recitation from the Holy Quran sura or part of sura
4 To go to Ruku
5 To bend down for Sijdah
6 To sit on the last sitting position. The sitting in which salat is completed by reading Tashahud, Durud, Dua-Masura is called last sitting
7 To offer Salam to conclude the Salat

We shall perform Salat very carefully. We should be

careful about the Faraz items, none of them cannot be dropped Salat will not be perfect unless the compulsory conditions are fulfilled Missing of any compulsory action will spoil the Salat. Then the Salat would have to be done again.

Planned Work Learners will prepare a list of Ahkam and Arkan

Wajib of Salat

Wajib means bounden duties The position of wajib is immediate after the Faraz Salat will not be perfect if one Wajib is missed or dropped willfully by somebody. The Wajibs of Salat are 14 and they are as follows:

1 Recitation of sura Fatiha in each Rakat
2 Recitation of another sura or part of the Holy Quran along with sura Fatiha If an ayat is short, we shall recite at least theree ayats, and if it is long, we shall recite at least one
3 To maintain consequtiveness when Faraz and Wajib of Salat are performed.
4 Standing up straight after Ruku
5 Sitting straight between two sijdahs
6 Reciting Tashahhud after second Rakat in sitting position within Salat with three or four Rakats
7 Reciting Tashahhud at the last sitting of Salat
8 In first two Rakats of Maghrib and Isha Salat and in Salat of Fajr, Jumma and two Eids Imam is to recite Quran loudly, and in other Salat silently
9 To recite Dua Kunut in Witr Salat
10 To say additional six Takbirs in Salat of two Eids (Eid-ul-Fitre and Eid-ul-Azha)
11 To stay in Ruku and Sijdah position at least for one Tasbih
12 To offer a Sijdah in addition to normal Sijdah when Sijdah becomes compulsory for some Ayats of the Holy Quran There are 14 places (Ayats) where this Sijdah is to be offered.
13 To conclude Salat by offering Salam, saying As-Salamu Alaikum Wa RahmatuLah
14 To give Sahu Sijdah if any wajib is dropped by mistake

Sahu Sijdah

Sahu' means mistake. If any sort of small mistake takes place in Salat, then a Sijdah is offered for correcting that mistake. This Sijdah is called 'Sahu Sijdah'.

We have learnt before that Salat is not perfect, if any Wajib item of Salat is dropped. If it takes place by mistake, Sijdah-e-Sahu is to be offered.

Rules for offering Sijdah-Sahu

We shall recite Tashahhud at the last Rakat of Salat. Then we shall go to two Sijdah after offering only one Salam to the right side saying Allahu Akbar. After Sijdah, we shall recite Tashahhud,Durud,and dua Masura. Then we shall complete the Salat by offering Salam to the right and left side.

Planned Work: Learners will prepare a list of Wajibs in Salat in the exercise book.

Etiquettes of the Mosque (اٰدَابُ الْمَسَاجِدِ)

The meaning of the word 'Masjid' is the place for Sijdah. The place which his designated as a place of worship is called a masjid. The Muslims perform their Salat (prayer) in the mosque in congregation five times a day. Only Allah's Ibadat (prayer) and related religious works activities are done in the mosque. That is why the mosque is called Baitullah. Salat (Namaz) can be performed at home or at any other place. But enormous rewards are achieved if Salat (Namaz) is performed in congregation at the mosque.

Mosque is the most favourite place to Allah on earth. Allah loves those who perform Salat five times every day in congregation at the mosque.

There are innumerable Mosques in the world. The number of Mosque in Bangladesh is more than 2 (two) lacs. Dhaka is called the city of mosques. All mosques are equally pure and favourite to all Muslims. Mosques are respected by all. There are three dignified mosques in the world:

(1) Masjid-e-Haram (The Ka'aba) at Makkah.

(2) Masjid-e-Nababi at Madina.

(3) Masjid-ul-Aqsa at Jerusalem.

We know that Mosque is the house of Allah, the most respected and purified place in the world. Allah is the owner and 'Khalique' He is the owner of our life and death. By performing five times prayer (Namaz) one can get close contact with Allah Through Salat, the obedient person proves his presence to Allah. While in the court at Allah, one should be polite, humble, submissive. We have to seek mercy of Allah by telling our needs As such some etiquettes are to be observed/performed in the mosque. These are:

1 Entering the mosque neat and clean

2 Entering the mosque with pure mind and humbleness

3 Saying this dua while entering into the mosque

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

(Allahummaf-Tahlee Abwaba Rahmatika)

Meaning O' Allah! open your door of bounties for me

4 To sit in a vacant place inside the mosque starting from front row without any disturbance to others, not to tell anyone to go to the front row without going there himself

5 Not uttering any unnecessary words inside the mosque

6 Not to go to the front crossing other people

7 Not to make any noise speaking in a low voice

8 Not to make any movement in front of a Musalli performing Salat

9. Saying the Dua given below while coming out of the mosque

اَللّٰهُمَّ إِنِّيْ اَسْئَلُكَ مِنْ فَضْلِكَ

(Allahumma Innee As'aluka min Fadlika)

Meaning: O' Allah! I am seeking your grace

10. Not to break discipline using mobile phone inside the mosque
11. Saying prayers (Salat) with devotion & sincerity
12. Listening (hearing) recitation of Holy Quran and religious sermons, dialogues etc.

The mosque is mainly for performing Salat. But it can be used for imparting basic religious education to children. This can be a centre of Islamic culture and education. It can play a vital role in building a nice society.

Planned Work: Learners will prepare a list of etiquettes of mosque in the exercise book.

As-Sawm (اَلصَّوْمُ)

'SAWM' is an Arabic word. 'Sawm' means self control, to abstain from eating and drinking and some other activities from dawn to dusk. Sawm is called 'Roza' in Persian language.

For achieving satisfaction of Allah, abstaining from eating and drinking from early morning Subhe Sadik till sunset is called 'SAWM'.

Importance and Significance

Sawm is one of the five Rukons of Islam. Position of Sawm is third, next to Iman and Salat out of all Ibadats. 'SAWM' is a compulsory (Faraz) Ibadat on all Muslims, rich or poor. Allah says 'O' believers, Sawm is made compulsory upon you (Sura Baqara, ayat 183). Therefore, one who denies it, will become 'Kafir' and one who does not perform Sawm (Roza) without any cause is a 'Sinner'. Sawm is compulsory for us, it was so for earlier believers also.

The basic aim of Swam is to attain Taqwa. 'Taqwa' means to fear Allah,

abstain from all types of sinful acts. Sawm means observing self control, fearing Allah, abstaining from all types of sinful acts, Allah says "Through Sawm you will earn Taqwa" (Sura Baqara, Ayat:183).

It is not only that we acquire Taqwa through Sawm. Sawm gives us training and practice for Taqwa. It is not easy to desist from committing sins and greed and lust. For this we need long term practical training and cultivation. Such practical training and culture can be achieved through month long practice. Sawm is the best means of self control and self purification. A Mumin is expected to keep himself away from all sorts of sinful/bad activities. While performing Sawm during Ramadan the performers of Sawm do not take anything till sunset, even though delicious food appears before them and they feel hungry and thirstry. Even they do not take a single drop of water where there is nobody to witness.

Sawm is the Shield of Self Defense and Self Purification

During fasting (Roza) we have to give up hypocrisy, cheating, jealousy, revile others, backbiting, smoking, greed, lust, quarrel and all sinful acts, abstaining from vulgar talks and bad works. Because of fasting it becomes easy to remain aloof from such sinful acts and bad habits. That is why 'Sawm' is called the Shield of self defense. Rasul (s.) said:

Sawm is like a Shield اَلصَّوْمُ جُنَّةٌ (Bukhari)

Sawm plays a significant role in building an ideal society and high moral character. In performing Sawm one has to refrain from greed and lust, wicked practice, false play, quarrel, vulgar talks and sinful acts. As a result, personal character is developed, raised to a high standard, at the same time it helps to build up a nice society.

Sawm creates sympathy and compassion to others. Through it, the rich people can perceive directly the hardship, pains of the poor people living unfed and half fed. Thus they (rich people) become sympathetic to the poor people. They extend help to poor people. Rasul (s.) termed Ramadan as the month of fellow feelings.

Keeping fast (Roza) requires a lot of patience.The month of Ramadan is also called the month of patience. In return of this patience Jannat (Heaven) has been announced in the Hadith Sharif.

The month of Ramadan has been divided into three parts relating to its (virtue) First part (Rahmat) Mercy, 2nd part (Magfirat) Forgiveness, 3rd part Najat (Freedom from the punishment of jahannam).

Sawm' is submission to Allah Allah alone will give its reward Allah says, 'Sawm is only for Me and I Myself will give its reward" (Bukhari & Muslim)

Performing Sawm only is not virtue. If sawm is respected and the performer is honoured,it brings a lot of virtue Indeed If anyone gives Iftar to a performer of Sawm he will get equal reward Therefore, there will be no shortfall of virtue

There are two happy moments for the performers of Sawm- one at the time of Iftar and another when we meet Allah (in Jannat) Performers of Sawm get high status from Allah. So, the importance and significance of Sawm(Roza) is unbounded

The Niyat of Sawm

The Niyat of Sawm is to be executed every night after taking Sahri

"O Allah ! I have made Niyat for the Sawm tomorrow in the month of Ramadan . You kindly grant my Sawm"

The 'Dua' at the time of taking Iftari اَللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ۔

(Allahumma Laka Sumtu Wa'Ala Rizkika Aftartu)

Meaning 'O' Allah, I have performed Roza, only for You and taking 'Iftar' granted by You.

The Salat of Tarawih:

Salat of Tarawih is performed after Isha prayer in the month of Ramadan . The Salat of Tarawih is of twenty Rakats This Salat is Sunnat. The Prophet (s) said, "All of the sins of the past of a person who performs Salat of Tarawih in the month of Ramadan are forgiven"

We shall perform Sawm (Roza) properly, shall perform Tarawih regularly, shall not do anything for which 'Sawm' becomes invalid, shall not speak ill of others, shall not involve in any sinful acts.

Zakat (اَلزَّكٰوةُ)

The meaning of the word 'Zakat' is cleanliness, purity and growing Paying a definite portion of wealth as per principles laid down for it, to some specific fields, as Allah asked for it, is called "Zakat".

Importance and Significance of Zakat

Among five Rukons of Islam, the position of Zakat is next to Salat (Namaz). Allah Ta'ala has mentioned about Zakat in Quran several times.

أَقِيمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ

(Akimus-Salat Wa A'tus Zakat)

Meaning Establish Salat and pay Zakat. (Sura Muzzammil, Ayat. 20).

Poor and destitute people have a right on wealth of the rich: paying Zakat to the poor by the rich people is not their (rich) mercy, but a compulsory essential system to purify their wealth, it is a liability on the part of the rich Allah Ta'ala says, "Surely the poor and the deprived have the right on the wealth of the rich" (Sura Al-Zariya, Ayat 19)

We know the meaning of Zakat is purity. By paying Zakat the mind is purified The other meaning of Zakat is advancement. He who pays Zakat, his Swab increases. He gets many rewards from Allah in the life hereafter Not only this, Allah Ta'ala gives the persons paying Zakat a lot of gifts-rewards in this world also Their wealth increases, they become wealthy. Allah Ta'ala says, " And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah, And whatever you give charity Zakat desiring Allah's pleasure- it is these (persons) that shall get manifolds" (Sura Rum, Ayat 39)
Relationship between the poor and the rich develops if Zakat is paid by the rich, cordial relationship increases. Our great Prophet (s) said,

اَلزَّكٰوةُ قَنْطَرَةُ الْإِسْلَامِ

(Az-Zakatu Kantaratul Islam)

Meaning Zakat is a bridge of Islam (between the rich and the poor)

Through Zakat, the gap between the rich and the poor decreases, Allah Ta'ala is our Creator and Lord, Owner of our wealth. Zakat is to be

distributed among eligible deserving people as per principles laid down for it by Allah. Allah is the owner of the wealth. This sense is manifested by giving zakat If zakat is not paid Allah's ownership of wealth will be denied. Those who hoard the wealth will face severe punishment in hereafter

Nisab of Zakat

Nisab means fixed amount. Zakat is compulsory for someone who possesses definite amount of wealth This is called 'Nisab' One has to pay Zakat for possessing a specific quantity of wealth for complete year after his necessary expenditure. This is Faraz (compulsory) on his part

If someone owns the following quantity of wealth, he has to pay Zakat

(1) Gold, Silver, Cash, ornaments
Gold =7.5 Tolas (87 25 Gram)
Silver =52.5 Tolas (612.25 Gram)
or any other wealth worth its equal value.

(2) Cows, Buffaloes

(3) Agricultural produce

(4) Merchandise goods

(5) Properties, owned by self.

The amount of Zakat to be paid is $\frac{1}{40}$ of the total value after paying all necessary expenditure in the year, 2 5 taka per 100 taka. Zakat is payable for agricultural produce, cows, cattle and buffaloes etc

Masarif or Heads of Accounts for Zakat

Masarif means heads of accounts for payment of Zakat.Only eight types of persons are eligible to receive Zakat.

(1) The poor ones (2) Destitutes (3) The employees employed for collection of Zakat (4) A person who can be attracted to embrace Islam (5) Slaves struggling to be liberated (6) Indebted (7) Persons dedicated for the cause of Allah (8) Helpless travellers in financial crises

If Zakat is paid, the wealth becomes purified and increased The gap

among Muslims is decreased. Peace and harmony is established in the society, unsocial, evil, sinful activities are removed Allah becomes satisfied.

If Zakat is not paid, the differences between the rich and the poor prevails, disorder is created in the society

For nonpayment of Zakat, there is severe punishment in the life hereafter (Akhirah)

We shall pay Zakat as per principles laid down for it regularly, shall spend in the way of Allah, to achieve His pleasure

Planned Work Learners will prepare a list of Masarif (Persons whom Zakat may be paid) in the exercise book.

Hajj (اَلْحَجُّ)

Hajj means to desire or to wish, desire to visit a holy place, Ka'aba.

In order to achieve closeness to Allah and His satisfaction, performing some rituals on fixed date and time at fixed place with uniform with some other rules is called Hajj. The Hajj activities starts on 8th of Zilhajj (month) and ends on 12th Zilhajj Fixed place means - Ka'aba Sharif (including Safa-Marwa) and adjoining areas of Arafat, Meena, Muzdalifa etc. Fixed activities means - Ihram, Tawaf, Shai, Wukuf and Qurbani etc.

Importence and Significance of Hajj

Hajj is the fifth Rukan (pillar) of Islam Hajj is compulsory on the part of all healthy, adult, intelligent and capable Muslim male and female once in life time Performing Hajj more than once is optional (Nafl) for which there is a lot of 'sawab'.

Allah said, وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

(Wa lillahe Alan Nasi Hejju-l Baite Manis-Tatau Ilaihe Sabeela)

Meaning Hajj is a bounded duty for those who have the ability of making journey to perform Hajj for Allah. (Sura Al-Imran, Ayat 97)

Hajj is compulsory for those people who have got the physical ability to go to Makkah and capable to bear the cost of the journey after meeting their family expenses till their return. Female Hajees must accompany a male partner. As regards female Hajees, her companion during Hajj shall be her husband or such relative with whom her marriage is prohibited, such as father, son, brother, paternal and maternal uncle.

Ka'aba is known as House of Allah,one of the oldest prayer houses of the world (Ibadat Khana). Ka'aba is our Qibla, Qibla for all Muslims of the world, a centre for reunion of Muslim community. The occasion of Hajj rightly be called the annual international Muslim assembly. That the world Muslims are united, undivided, Hajj is the glaring example of it.

Inspite of different colours, languages and way of life, all are united together in this assembly, all their differences are removed.

All Hajees wear white cloth of 'Ihram', have one single aim, same religion, devoted to Allah, followers of Allah. All are brothers. Hajj creates unprecedented thrill, joy among all Muslims of the world. Love and affection among each other grows. All have one voice. "Labbaek, Allahumma Labbaek", O' Allah ! we are here, we are present in your Darbar (court). Hajj gives an opportunity to meet all Muslims of the world in one single occasion.

The significance of Hajj is unlimited. Hajj removes, washes away all previous account of misdeeds, gives mercy. Prophet (S.) said, "[illegible]" (Bukhari). Prophet (S.) also said, "[illegible]" (Bukhari, Muslim)

There are five main duties (works) in Hajj.

1. Wearing Ihram (white cloths)

2. Staying at the field of Arafat

3. Moving around Ka'aba (Tawaf)

4. Running between the hills: Safa-Marwa
5. Performing Qurbani at Meena
6. Staying overnight at Muzdalifa.

Faraz of Hajj

There are three Faraz acts of Hajj :

(1) The first Faraz (compulsory work) in Hajj is to wear Ihram. After achieving cleanliness and making niyat, wearing unstiched cloth by a pilgrim is called Ihram. Hajjee stands before Allah as a beggar inspite of having so much of cloths at home. No coloured dress or perfume is allowed. Hair and nail would not be cut. One has to keep away from all types of enjoyments. Hajee should consider himself dead. No animals can be preyed. Hajee keeps himself away from all types of quarrels and evil deeds. The dua-'Labback, Allahumma Labback, La Sarika Laka Labback. Innal Hamda, Oan nimata Laka Wal Mulk, La Sarika Lak'- is to be recited with Ihram again and again while in Ihram. This is called TalbiYah.

(2) Wukuf-e-Arafha : The second Faraz work of Hajj is Wukuf or staying at the field of Arafat on 9th Zilhajj (month).

(3) Tawaf-e-Ziarat. The third Faraz of Hajj is Ziarat. One has to perform the Tawaf (moving around the holy Ka'aba) from 10th to 12th Zilhajj. During these days Qurbani is executed/performed. This moving around is called Tawaf-e-Ziarat. Tawaf can be performed in any one day out of these three days. But Tawaf in first day is better. If someone does Tawaf after these three days he has to offer a Qurbani.

Qurbani (اَلْأُضْحِيَةُ)

The meaning of the word Qurbani is nearness, sacrifice and dedication. For achieving satisfaction of Allah, sacrificing a halal animal from 10 to 12 Zilhajj is called Quarbani. Halal domestic animals like camels, cows, Buffaloes, goats and sheep are eligible for Quarbani.

Qurbani is compulsory for adult male and female who have wealth upto the amount of 'Nisab'.

Qurbani reminds us the unprecedented, unparalleled story of great

sacrifice done by Prophet Hazrat Ibrahim (A.) and Hazrat Ismail (A.). The spirit of Qurbani is to declare that all of us are ready to sacrifice our life and property for the satisfaction of Allah. In Qurbani, Muslims take their oath like this "O' Allah, we dedicate our life & property for you, we are sacrificing animals for your satisfaction and we shall not hesitate to sacrifice our life"

Qurbani is to be done with humble and devoted heart, not with feeling of pride. Allah Ta'ala says, "Meat, blood of animals sacrificed in Qurbani do not reach Allah. Only your "Takwa" reaches Him." (Sura Hajj, Ayat 37)

Humanity exists in man, but bestiality is also seen in man. The ultimate aim of Qurbani is to raise the standard of humanity, eliminating or killing bestiality through Qurbani.

(1) Muslim male and female having wealth goods upto the quantity of 'Nisab', Qurbani is Wajib for him. It is not Wajib for underageds. But it will bring 'Swab' for them.

(2) Time schedule for Qurbani 10, 11 and 12th Zilhajj. Qurbani is to be done after attending the Salat of Eid-ul-Adha.

(3) Healthy, disease free animals are to be slaughtered for Qurbani.

(4) If someone sacrifices a goat, sheep or lamb then one sacrifice must be made per person. But seven persons together can share a cow or camel for Qurbani.

(5) The minimum age of goat, sheep should be at least one year. As regards cows and buffaloes, the age should be at least two years and for the camel at least five years.

(6) The meat of the Qurbani is to be divided into three portions-

(a) For the poor

(b) For the relatives

(c) For personal consumption

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(7) Meat of the animals slaughtered in Qurbani cannot be adjusted in exchange of remuneration of the workers engaged for slaughtering of the animals etc. Blood and waste product of Qurbani's animals is to be put deep inside the soil.

A Short History of Introduction of Qurbani

As instructed by Allah, Ibrahim (A.) left his wife Hazera and their only child-son of their old age Ismail (A.) at a lonely desert nearby Ka'aba which was invisible to them at that time. They remained safe on the mercy of Allah.

When Ismail (A.) became young, Ibrahim (A.) came to see Ismail (A.). Ibrahim (A.) faced a hard test. He saw a dream where Allah asked Ibrahim (A.) to sacrifice (Qurbani) his son Ismail (A.) in the name of Allah. He saw the same dream several times. He decided to sacrifice (Qurbani) his son Ismail (A.). Ibrahim (A.) told his son Ismail (A.) his intention describing the story of the dream. Ibrahim (A.) said to Ismail (A.), "'O' my child, I have seen a dream in which I have slaughtered you. Now tell me, what is your opinion? Ismail (A.) replied, "O' my father, do what Allah has ordered you. Surely you will find me with the tolerants. (Sura As-Saffat, Ayat 102)

They decided to execute Qurbani. On their way the Satan (devil) tried to deceive them. They threw stones on Satan and thus drove the Satan away.

Ibrahim (A.) became pleased to receive the positive answer from his son Ismail (A.), showing courage, obedience and devotion to Allah. He put a knife on the neck of his son Ismail (A.). Ismail (A.) placed his head under the sharp knife to be slaughtered for satisfaction of Allah. Both father Ibrahim (A.) and son Ismail (A.) came out successful in the test. Allah Ta'ala granted the Qurbani and saved Ismail (A.). Miraculously a 'Dumba' (name of an animal) got slaughtered in lieu of Ismail (A.). Since then the system of Qurbani has been introduced and still today Qurbani is offered by all Muslims in the world. Qurbani is regarded as a holy religious festival.

Teaching of Qurbani

1. To encourage Muslims to work in the way of Allah
2. To dedicate our wealth, goods and to sacrifice life for the cause of Allah
3. Allah evaluates Taqwa of man by Qurbani offered to him
4. Humanity is awakened, killing bestiality in Qurbani. Through Qurbani lust & greed, bestiality, pride etc. are removed
5. One portion of Qurbani's meat is to be distributed among poor people, one portion to the relatives, one for self consumption. All these actions improve fellow feeling and sprit of cooperation among all.

Aqiqa (اَلْعَقِيْقَةُ)

The meaning of the word 'Aqiqa' is to break, to cut. Slaughtering an animal like that of Qurbani, in the name of Allah, on the 7th day after the child is born desiring safety and welfare of the child is called 'Aqiqa'. 'Aqiqa' is performed for the satisfaction of Allah. Aqiqa is Sunnat. It brings a lot of mercy of Allah. The dangers of the child are removed away through Aqiqa. We should not neglect performing Aqiqa for the child.

It is said in the Hadith:

"Each newborn is tied with Aqiqa. An animal is to be slaughtered on behalf of the child on 7th day of the birth of the child. The child should be given a name. The hair of the child's head should be shaved on the day of Aqiqa" (Tirmize)

Prophet (S.) himself did his Aqiqa. He encouraged others to perform Aqiqa. It is better to perform Aqiqa on the 7th day of the birth of the child. Aqiqa can be done on 14th, 21st, 28th day also.

Muslim parents are to perform the following four duties/works on the 7th day of the birth of the child:

Four works to be done by Muslim parents on the seventh day of the child-birth

1. To select a good Islamic name for the child. Others should understand that the child is a Muslim child. The name should be such.
2. Shaving the hair of the child's head.
3. To distribute/give away silver or gold equivalent weight of the shaved hair.
4. To perform Aqiqa by slaughtering an animal.

Rules of Aqiqa

(1) For the male-child = 2 each of a goat, sheep, dumba.
1 each = cow, camel, buffalo (portion)

(2) For the daughter child = one goat/sheep/dumba or
1 (portion) of cow, camel, buffalo

It is said in Hadith: "For a male child sacrificing two goats is sufficiant and for a female-child one goat is sufficient (Abu Daud & Nasai)

Aqiqa with 1 (one) animal is allowed to those who cannot afford two. Qurbani's animal can also be shared in Aqiqa. Meat of Aqiqa can be distributed as per & system of Qurbani.

Skin of animals slaughtered in Aqiqa are to be distributed among poor.

Practical Duas (prayers)

The Most Merciful Allah is our Creator and Master. He is our lord (Mabud). All legal works are Ibadats if all works are done in the name of Allah and only for His satisfaction. Success cannot be achieved without His mercy. We shall always seek His mercy, seek His help. We

shall start all our works with the name of Allah and also saying praying 'duas' Rasul (S) used to pay 'dua' whenever he started any work The dua which we say before starting our daily works is called practical dua" Some important duas are noted below

Practical Duas

1 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(Bismillah-hir-Rahmanir Rahim)

Meaning In the name of Allah, Most Gracious, Most Merciful

This dua is to be recited before starting of any good deed

2 اَلْحَمْدُ لِلّٰهِ

(Al Hamdu Lillah)

Meaning: All praises be to Allah .

This dua is to be recited after taking meals to offer thanks and gratitude to Allah .

3 Mutual greetings (Salam) on meeting one another

اَلسَّلَامُ عَلَيْكُمْ

(As Salamu A'laikum)

Meaning: Peace be upon you.

4 In reply to Salam, we shall say:

وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللّٰهِ

(Wa Alaikumus Salam Wa Rahmatullah)

Meaning . Peace and mercy of Allah be upon you too.

5 We shall say after sneezing:

اَلْحَمْدُ لِلّٰهِ

(Al Hamdu Lillah)

Meaning All the praises for Allah

6 The listener nearby will reply

يَرْحَمُكَ اللّٰهُ

(Yarhamu Kallah)

Meaning May Allah keep you in peace

7 We shall say this dua before sleeping:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰى

(Allahumma Bi Ismika Amutu Wa Ah iyaa)

Meaning 'O' Allah ! we sleep taking your name and wake also taking your name.

8. We shall say this dua after waking up from sleep

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَ اِلَيْهِ النُّشُوْرُ

(Al Hamdu Lillahil Lazee Ahyana Ba'ada Ma Amatana Wa Ilaihin Nushur)

Meaning All the praise for Allah, who has awakened us after the sleep, we shall return to him again.

9 We shall say this dua when we see any grave.

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ

(As Salamu Alaikum Yaa Ahlal Kubure)

Meaning 'O' dwellers of the grave ! Peace be upon you

10 We shall say this dua (Prayer) when entering into the mosque

اَللّٰهُمَّ افْتَحْ لِىْ اَبْوَابَ رَحْمَتِكَ

(Allahum maftahlee Abwaba Rahmatika)

Meaning 'O' Allah ! Open for me the doors of your mercy.

11 Dua for coming out of the mosque.

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ فَضْلِكَ

(Allahuma Innee asaluka min fad lika)

Meaning 'O' Allah ! I seek your mercy.

We shall learn the practical duas (prayers) properly and systematically and perform regularly.

Allah Ta'ala will be pleased. We shall learn more when we shall grow up.

Planned Work: Learners will write down the 'dua'(prayer) of entering into the mosque and coming out of the mosque in both Arabic and English.

Cleanliness (النظافة)

Keeping of our body, dress, environment tidy and free from dirts is called cleanliness.

Achieving cleanliness by special religious obligations is called Taharat. Cleanliness and purity bear the same meaning. These two cannot be separated from each other.

Cleanliness is a part of Iman. Allah is ever pure. Allah loves those who keep themselves clean and pure. Our great Prophet (S.) always lived neat and clean, advised all to always remain neat and clean. Those who remain dirty, offensive smell comes out from their body. No one loves them. They suffer from many diseases.

Mouth is an important organ for us. We eat our food with the mouth and also speak with it. If the mouth is unclean, offensive odour comes out of the mouth. People hate him. Prophet (S.) advised all not to go to the mosque with bad smell in the mouth.

We take food chewing with teeth. Food particles gather in between two teeth in the mouth. The food particles remain stuck in the gaps of the teeth.

In order to clean the teeth, Meswak is to be done before taking Wadu (wash), Prophet (S.) said, "If it would not be hardship, I would have asked my followers to have Meswak at every waqt of Salat."

We work with hands, As a result our hands become dirty and filthy. At times nails of our hands become longer, lot of dirts remain inside when

we take our food with hands; lot of unclean materials enter into our mouth. As a result our belly gets lot of diseases. We have to keep our hands clean regularly by washing.

When we walk in the road, our feet get lot of filths and dirts. On completion of our work, we have to keep our feet neat and clean by washing.

We shall keep our body, dress and environment clean, shall cooperate with others to keep the environment clean.

Planned work: Learners will prepare a list of works, prepare an action plan to keep the environment clean. Learners will join together in the cleanliness campaign to clean their school compound on holidays.

Sincerity in Performing Religious Orders

It is essential that all should be very sincere in performing all religious advice and orders.

Ibadat, in other words, is submission to Allah. So, if there is no sincerity in performing and praying the basic Ibadats such as Salat, Sawm, Hajj are not accepted as valid. Sincerity is a precondition for all Ibadat.

Salat gives training to grow special aptitude required for allegiance to Allah's Ibadat. Multifarious teachings of Salat, if reflected in life, it becomes easier to perform all other Ibadats and good deeds. Through Salat, the proof of ultimate and absolute slavery is presented to Allah, the exalted. Salat proves the ultimate test of humbleness and submissiveness. Salat is Miraj for believers, means of achieving nearness to Allah.

Salat clears all sins, as well as improves quality of character. On the other hand, Salat without devotion and sincerity, performed only to show others, will not bring any result. This type of Salat will not bear any benefit.

It is natural that the man has love and attraction to wealth and properties. But if this fondness for wealth goes up beyond limit, man finds evil ways and means to earn illegal wealth. This type of wealth does not bring any welfare to the society.

The main importance of Zakat is that its prescription and rules & regulations bring unprecedented revolutionary changes in the mentality of man. "Allah is the owner of wealth". Zakat is the proof of this line of thinking. Allah, the exalted, is the actual owner of wealth. Wealth has to be distributed among poor as per His order. Importance of Zakat in the spiritual and social life is unbounded. By this, the miserliness and the hankering after the riches are removed. By paying Zakat, wealth becomes purified, at the same time, jealousy and hostility is removed from the society, bridge between the rich and the poor is established, social amity is created. Zakat is to be paid only for Allah's satisfaction. Zakat is a financial liability. Allah will not accept if Zakat is paid only to show off generosity to others.

By performing Sawm (Roza) bestiality in man is over powered and expansion of honest desire takes place. In performing Sawm, actual proof of sincerity and devotion is found. The aim of Sawm is to attain Taqwa or to achieve fear of Allah. It gives training in patience, compassion and fellow feeling, training on high quality morality and service.

On the other hand, only abstaining from eating and drinking without giving up falsehood, hypocrisy, wrong doing and evil thinking, such Sawm is not acceptable to Allah.

Hajj is the medium through which deep relation of the obedient person with Allah Ta'ala is established. The obedient Allah loving man runs off to nearness of Allah, cutting off all the attraction of this enchanting world. He/she reaches at the doorstep of the house of Allah by saying, "O Allah. I am present, I am present". Being wetted in Allah's love, he/she submits his/her earnest prayer. 'I am present before you Allah! I am present before you. All the praise and blessing are only for you. Ownership and absolute power is yours. You have no partnership.'

Through Hajj, feeling of presence in the court of Allah is reflected. Love of Allah. faith on Him and great teachings of sacrifice are placed in every activity of Hajj.

The importance of Hajj in building a quarrel free world community, universal brotherhood. equity and creating international understanding is

unbounded. Hajj is the greatest assembly of world Muslim community. Through this, one can get acquaintance with memories of great Prophet (S.), honourable sahabees, and earlier prophets. If there is no sincerity and devotion in performing Hajj, no benefit from it (Hajj) will be available.

Therefore, it is apparent that no benefit is earned if there is no sincerity and devotion in doing religious works. So we shall perform all religious orders properly with all sincerity and devotion.

To be Respectful to All Religions and All Followers

Islam is the complete way of life. It is the guidance for all mankind from Allah, the creator of the universe. It covers all the things people do in their life time. Islam tells us the purpose of our creation, our final destiny and our place among other creatures. It shows us the best way to conduct our private and public affairs, personal, social, political, economic, moral and spiritual activities. Islam is liberal, patient and respectful to followers of all religions of the world.

Role of Islam to establish humanity, world peace, brotherhood, mutual understanding is boundless. Islam has its definite policy guidelines for mutual co-operation among persons of different beliefs or achieve peace among people coming from different religions/beliefs.

Islam believes that all men are originally the sons and daughters of one father Adam (A.) and one mother Hawa (A.). Allah says -

"O' mankind, I have created you from one male and one female and distributed you among multiple sects and community, so that you may know each other" (Sura Huzurat, Ayat: 13)

Islam believes in the unity of mankind, does not like differences.

Allah Ta'ala says, كَانَ النَّاسُ أُمَّةً وَّاحِدَةً

(Ka'anan-Nasu Ummatan Wa hedatan)

Meaning Mankind was included in one ummat (Sura Baqara, Ayat. 213)

Great Prophet Hazrat Muhammad (S) was sent not only for Arab people and Muslim communities, but also for the entire mankind. Allah Ta'ala says, "I have sent you for the entire mankind" (Sura Saba, Ayat 28)

One of the basic aim of Islam is harmony among all people Allah says,

(La Nufarraeku Baina Ahadim-Min Rusulihi)

Meaning I do not differentiate among prophets (Sura Baqara, Ayat. 285)

Faith on all prophets is Iman Mutual faith and mutual respect is precondition for establishing a good relation Good relation cannot be established unless mutual faith and respect to each other exists.

In Islam, factors for establishing mutual understanding and cordial relationships are very much visible and influential This is in one sense Islamic culture

After emigration to Madina, Hazrat Muhammad (S) executed a world famous treaty with all the tribes living at Madina and surrounding areas, which is known in the history as 'Madina Sanad', treaty of Madina. This treaty was the declaration and protective bond of noble policy of equity,

law and order in the society, security of life and property, freedom of all religion and religious tolerance. This treaty established human rights of all nations & religions, rights of all citizens irrespective of different languages and colour. Not only during peace time, at the time of war also, Islam used to ensure safety of other religions, religious institutions and priests, religious heads.

Prophet (S.) and the muslims didn't raise any war against any one unless attacked by the enemies. Prophet (S.) gave priority in establishing good relation and peace treaty above fighting a war. He accepted unreasonable demand of Kafirs at Hudaybiya only for peace. He established a very cordial relation with Asham Nazzashi, the king of Hubsa. Established good relation with Uhanna, the king of Ayla, after the conquest of Tabuk.

In this way, he maintained good relations with the inhabitants of Bahrain and Nazran

Immediately after migration to Madina (Hijrat) great Prophet (S.) established good relations with different tribes and states in and around Madina. He used to send gifts to the Emperors of Rome and Persia and some other Kings. In return he received gifts sent to him by them He sent ambassador of peace and letters to many people

Planned work Prepare a list stating principles of Islam which played significant role in building peace and harmony among all religions

Exercise

Objective Question

(A) Multiple choice Question.

Put tick mark (√) on the correct answer

1. What is the meaning of the word Ibadat?
   a. Prayer   b. Obedience
   c. Charity   d. Sawm

2. How many Rukons are there in Islam?
   a. Three   b. Four
   c. Five   d. Seven

3. How many forbidden time for Salat?
   a. Three   b. Four
   c. Five   d. Seven

4. How many Farz (compulsory) Rakats are there in five times of Salat (Namaz)
   a. Five Rakats   b. Ten Rakats
   c. Fifteen Rakats   d. Seventeen Rakats

5. How many Arkans are there in Salat?
   a. Five   b. Seven
   c. Thirteen   d. Fifteen

6. Where is Ka'aba situated?
   a. Makkah   b. Madina
   c. Jerusalem   d. Palestine (Filisteen)

7. What is the bridge of Deen Islam?
   a. Salat b. Sawm
   c. Hajj d. Zakat

8. How many Faraz are there in Hajj?
   a. Three b. Four
   c. Five d. Seven

9. What of Qurbani reaches to Allah?
   a. Meat b. Blood
   c. Taqwa d. Skin

10. What is on the part of Muslims regarding faith on all Prophets ?
   a. Optional b. Part of Iman
   c. Courtesy d. Excellent behavior

B Fill up the blanks:

1. .. . . part of Iman
2. Salat is Deen Islam's . . ..
3. Salat ... . . key.
4. . . . . . means summarize.
5. Farzes of Salat is called ....
6. Dhaka is called the city of .. ..
7. The main aim of Sawm is to .. . .
8. . means items of expenditure of Zakat
9. Hajj is Farz (compulsory) .. .. in life
10. Shall say .. . .when we meet each other

C Match the left side word with right side word

	LEFT SIDE	RIGHT SIDE
1.	Ibadat	Begging mercy
2.	Salat	Traveller
3	Musafir	Abstain From
4.	Sawm	Obedience
5.	Zakat	Fixed Amount
6.	Nisab	Determination
7.	Hajj	Purity & Growth
8.	Qurbani	Breaking
9.	Aqiqa	Sacrifice

D Question for short answer

1. What is Ibadat?
2. Why has Allah created us?
3. How many Rukons are there in Islam?
4. Write down the names of five times Salat
5. What are the forbidden times of Salat?
6. Who is Musafir?
7. What is Ahkam?
8. What is Arkan?
9. What is Sawm?
10. How many divisions are made in the month of Ramadan-considering the Fajilots of Sawm (Roza)?
11. What is Zakat?
12. What is Hajj?
13. How many Farzs (compulsory) are there in Hajj? What are these?
14. What is Qurbani?
15. What is Aqiqa?

E Questions for Descriptive answer?

1. Describe the significance of Ibadat.
2. Describe the importance of Salat.
3. Describe schedule of five times Salat.
4. Describe Fajilot and teachings of Salat.
5. Write the rules of performing two Rakat Farz Salat
6. Write the Ahkam of Salat.
7. What do you mean by Arkan of Salat? What are the Arkan?
8. What are the Wajib of Salat?
9. What are the etiquettes of Masjid (Mosque)?
10. Write in brief the importance and significance of Sawm?
11. Describe the significance and lessons of Zakat
12. How many Masarif of Zakat are there? Describe Masarifs
13. Write the importance and significance of Hajj
14. Write in brief the Farazs (compulsory action) of Hajj
15. Write the importance of cleanliness of mouth, teeth, hand and feet.
16. Write the history of Qurbani in brief
17. Describe the significance of devotion and sincerity in performing religious activities.
18. Describe importance of being liberal, patient and respectful to all other religion.

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Chapter Three

AKHLAQUE-CHARACTER AND MORAL VALUES

Akhlaq means behaviour Fine temperament and character constitute Akhlaq Nice conduct gives one a good life It also brings happiness in life A person of noble character and good manners always speaks the truth, obeys the parents, respects the teachers, serves the creation, protects the national wealth and behaves well with everyone All love the man who is of good character and well behaved Everybody likes such a person when he is senior in age, he is honoured and esteemed. If he is a junior he gets appreciation and reverence from all Everybody gives him care and affection All say that he posses a good character, that he is a noble person The great prophet Muhammad (S) declared, "He who has a noble character is the best among you."

On the other hand, a person with ill behaviour and bad conduct is not liked and respected by anybody. No one gives him care and love. Rather he is hated by all None places trust in him No one comes to his aid and gives him cooperation.

An Ideal Story of Akhlaq and Moral Values

The great saint Hazrat Abdul Quadir Jilani (Ra) was traveling to Baghdad for higher education. His mother put forty gold coins in the sleeve of his shirt and sewed it when he was begining the journey While he was starting the travel, she advised him, "Always speak the truth, never tell a lie " He joined a caravan which traveled some distance and was attacked by a gang of robbers. The robbers searched everyone of the caravan and

snatched their belongings. They asked the young lad Abdul Quadir Jilani (Ra.), "O boy! What do you have?" He replied without fear, "Forty gold coins." The dacoits demanded in a threatening voice, "Where are these?" He replied, "These have been sewed in the sleeve of my coat." His honesty and truthfulness moved the leader of the robbers whose conscience got opened. He became repentant. All of them became honest.

Thus good conduct and moral sense makes men free from vices. Human society gets enlightment. Indeed, noble character and moral values are very important in human life.

For improving our manners and building good conduct we shall

- Worship Allah
- Be obedient to parents
- Respect teachers
- Speak the truth
- Serve the creation
- Preserve national properties
- Build universal brotherhood
- Ensure human rights

And, refrain from some bad behaviour:

We will never tell a lie, will not fight and quarrel, not hate, not steal, not commit robbery, not smoke. We will-

- Not harm to the people and country.
- Not forget to Worship Allah
- Not use harsh words and abusive speech.

Planned Activity: Make two charts- one showing good conduct and behaviour and the other depicting bad character and ill manners

Service to the Creation (خِدْمَةُ الْخَلْقِ)

Allah Ta'ala has created human beings, birds & animals, living creatures,

insects and worms He has also created the sun and the moon, stars and planets, rivers, streams, hills & mountains, plants & herbs and many other things Human being is the best of His creation. Further He has created all other objects for the benefit of man. So man must show mercy to all His creations Man will be sympathetic and kind to all other creatures Such activities of man constitute service to creation.

Allah is pleased with those who bestow kindness to Allah's creations and render service to those He loves such people He showers His mercy on them. Our Great prophet Muhammad (S) has said,

اِرْحَمُوْا مَنْ فِي الْاَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَآءِ

Meaning Show mercy to whatever is on the earth, Allah will shower mercy on you.

When we complete our worship of Allah next, our first responsibility is to serve human beings and render service to all the creations of Allah We shall be kind and sympathetic to one another Allah will be displeased with us and will not shower mercy on us if we don't show mercy to others The great prophet (S.) said,

لَا يَرْحَمُ اللهُ مَنْ لَا يَرْحَمُ النَّاسَ

Meaning Allah does not bestow mercy on a person who does not show mercy to human beings.

We will serve human beings. We will take care of sick persons. We will feed the hungry, will clothe someone who has nothing to wear, will shelter the shelterless, assist the poor and feed the beggar, will provide job to the jobless Will cooperate and offer assistance to friends, relations and neighbours when they are in danger Great Prophet (S) has said,

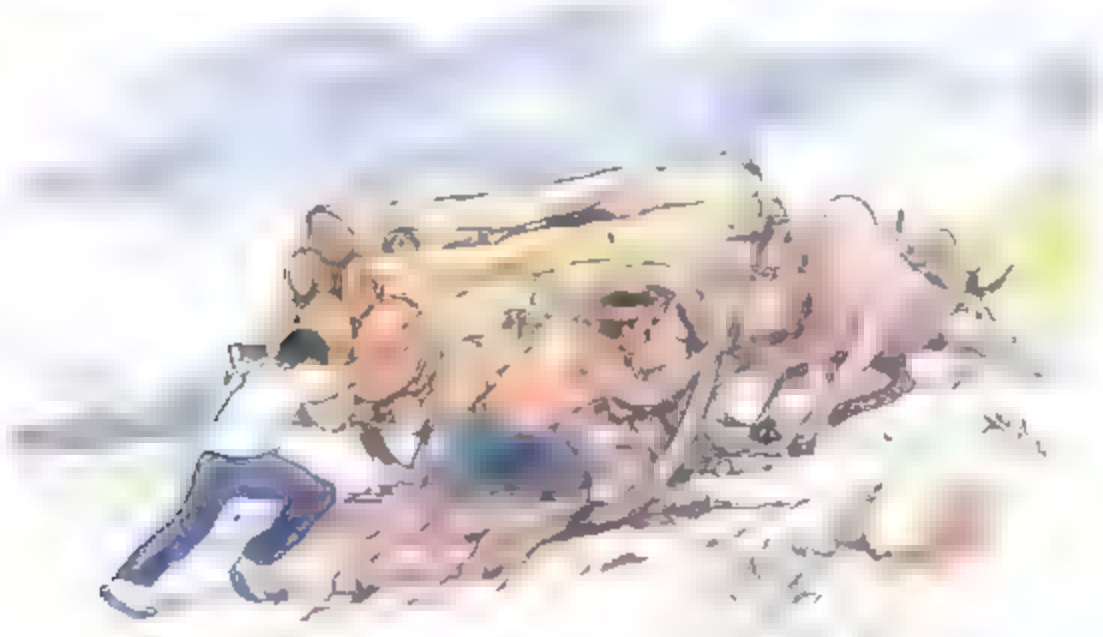
[illegible]

We will serve not only human beings, but also all other creations of Allah– animals, birds & beasts, worms & insects and vegetation. We will never cause harm to cows & goats, cats & dogs and similar other creatures. We will never beat these Will take care of them.

Will try to rescue them from danger. Will save them. All these acts emanate from moral values.

It is found in Al Hadith "Once a woman found a dog dying on the road side. It was very distressed because of thirst. It was screaming. It was almost dying. She took pity on it. Brought some water from a nearby well. Offered the same to the dog which drank it. Thus its life was saved because of her service. She showed mercy to an animal, a creature. For this act of hers Allah became pleased with her and pardoned all the sins of her life."

An Ideal Story

Fuad reads in class Five. One day, while going to school he found an overloaded bullock cart on the road. A wheel of the cart was stuck in a pit. The bulls were in difficulty. They could not pull the cart out of the pit. Fuad was moved at the suffering of the bulls. He took pity on the bulls and assisted the cart driver in pulling the cart out of the pit.

Pulling the Overloaded Cart

Then he said to the driver, "Uncle, the bulls & buffaloes cannot convey their sufferings to others Over loading causes suffering to them. Allah is also displeased at this. We incur sin." The driver was pleased with such behaviour of Fuad and prayed for him

Our great prophet (S.) was an embodiment of service to creation. He used to go door to door and inquire about the joy and sorrow of people During the five time congregational prayers of everyday at the mosque he would invariably make inquiries about the welfare of all He was not only a well wisher of mankind but he was also kind to all creations of Allah He served the creation throughout his life Allah has conferred on him the title of Rahmatullil Alameen– mercy to all creations.

Planned work The learners will prepare a list of the different means of serving creature.

Patriotism (حُبُّ الْوَطَنِ)

Patriotism means love for own country It only means loving one's motherland A person is called a patriot if he is ready to defend his country against aggression of enemy Patriotism of a person inspires his/her to make endeavour for the prosperity of his /her country A patriot is he who always loves his/her country in the face of all odds and at all costs.

Our great prophet (S) loved Makkah. his birth place very much He also loved the people of Makkah whole heartedly. He invited them to follow the path of truth and justice At the early period of his call they didn't accept it. Rather they started to persecute him At a later stage they even conspired to kill him At last on the orders of Allah he left Makkah and migrated to Madina When migrating, he was very pained to leave Makkah, the land of his birth. Time and again he was looking at Makkah while leaving it. Tears rolled down from his eyes. In a sorrowful voice he uttered

O. City of Makkah! How beautiful you are!

You are my land of birth,

I love you
You are very dear to me
Alas! If my own people did not hatch plot against me and
would not have forced me out of this land,
I would have never left you, never!

What a deep affection of the Great prophet (S.) for his own country! What a sweet attraction! What an unwavering patriotism!

Bangladesh is our birth place. Bangladesh is the native land of ours. We shall love Bangladesh which is our dear land of birth. We shall try to love it more than we love our ownselves. We shall love and take care of all the wealth of the country. We shall try to conserve the wealth of our country. It is our moral responsibility to do so.

Zawad's father is Mr. Abdullah Al-Mamun. Once Zawad asked his father, "How do we love our country? How do we love Bangladesh?"

Zawad's father replied, "We can show our love for the country by doing the following service:

1. We will behave well with everyone, we will help any one in danger.
2. Will take care of domestic birds and animals, will not cause any trouble to these.
3. Will not destroy plants, will not tear their leaves and break their branches, will plant trees including those bearing fruits and roots.
4. Will keep everything neat & clean, will conserve essential things and will not write on anything on the benches and walls.
5. Will conserve national wealth, will not waste water, gas and electricity.
6. Will love the country and its people, will build Golden Bangladesh.

Tree Plantation and Mercy to Animal

Planned Activity: Pupils will make a chart depicting how people can be imbued with patriotism The Chart will show as to how patriotism can be inculcated in their minds

Forgiveness: (العفو)

One of the special virtues of Allah is Forgiving. That is why we say Allahu Gafurun- Allah is the Forgiver. Human beings make mistakes, do wrong and commit sin. If after committing crimes and doing wrong, human beings are repentant, then Allah on His own pardons such person. No sinner could escape from His punishment if He had not pardoned the crime and sin of humans. He loves forgiveness and pardon.

Allah is Oft- Forgiving. As Allah forgives human beings, likewise it is the duty of man to pardon other criminals. Allah says " Those control anger and forgive (people), Allah loves such kind of virtuous people"

It is the moral responsibility of man to forgive others. A person, who has pity and love to a greater degree and who can keep his anger under control can become compassionate. A forbearing individual is loved by all. Allah also loves him. Allah has declared reward for this type of persons. Allah has announced " There is reward with Allah for those who forgive and settle dispute among people."

An Ideal Story

The whole life of our Great Prophet (S.) embodies shining ideals of forgiveness. He was the excellent friend of human race. Infidels used to carry out cruel oppression on him. They forced him to leave Makkah. At Allah's command he went to Taif to save his life and preach Islam. There he was accompanied by his adopted son Zaid (R). Inhabitants of Taif did not listen to his preaching. They even humiliated him. They hurled stones at him and Zaid. The two were bleeding because of the stone attack. However, at the mercy of Allah, the two return from Taif. Despite such harsh treatment, the prophet (S.) out of kindness did not invoke Allah's curse on the people of Taif. Rather his supplication was, "O Allah! They are foolish. They do not understand anything. Kindly forgive them."

The Great prophet (S.) never took revenge on his murderous enemies even when they were within his clutches. He forgave them with a smile. He set shining example of forgiveness while he pardoned the people of Makkah when he conquered the city. The citizens of Makkah were moved by the Great prophet (S.)'s ideal of love and forgiveness. So they embraced Islam quite willingly. Thus the city of Makkah which was deeply immersed in superstition was illuminated with the light of Tauhid (Islami Monotheism).

Planned work : Pupils will discuss in the classroom the importance of forgiveness and know about the matter. They will learn how to pardon and forgive.

To Cooperate in Performing Good Deeds and To Resist the Wrong Doing

All honest activities and every good conduct small or big come under good deeds. For example, to build service centers for the poor and destitutes, and provide aid for their education, health and shelter so that they become self-reliant, to repair and construct roads etc. In carrying out such noble tasks mutual help, cooperation and collaboration with one another are necessary.

Lack of roads in a locality creates inconvenience for walking and movement of people and vehicles. Problem of movement and Communication arises if there are no bridges and culverts over the canals and drains. To overcome such difficulties we all will cooperate to construct roads and quays and bridges and culverts. If we put combined efforts, there will be no obstacles in accomplishing such tasks. The task will be nicely completed.

Building a Culvert Cooperatively

The village and ward of a town becomes beautiful if all of us in the village ward perform deeds in close cooperation with one another. The village or ward gets publicity as an ideal village to be emulated by other villages. As the saying goes:

Let us work in close cooperation of all
There is nothing to be ashamed of at all

We will together prepare a waste disposal site in the village We will keep waste materials in a dustbin or designated spot Together we will develop a library We will go there to read books at our leisure We will come together to plant trees on the road side or open place of the village. We will also develop gardens and orchards. We will take care of the trees, plants, flowers, vegetables and nurture these We will avoid defecating and urinating indiscriminately because such habit is unhygienic and helps spread of diseases. We will collaborate

in setting up one or two sanitary latrines for each family. We will take part in cleanliness drives launched by the seniors. We will assist the seniors in this regard. Along with our studies we will participate in such developmental activities to improve the condition of family, school and locality

All bad and dishonest acts constitute misdeeds Some examples of misdeeds are stealing anything, snatching something from anyone by force, quarrelling, assaulting etc. We shall never collaborate and cooperate with any body in such bad activities. Rather we should resist such actions. If any one of our class fellows steals text books, pencils, notebooks, creates disorder and uproar inside the classroom, damage the benches by cutting their edges with knife, spreads ink on the walls, we should oppose him to do such misdeeds. We should prevent him from doing so If he does not listen to our prohibition, we will report his misdeeds to teachers The teachers will restrain him from doing such acts, stop him and correct his conduct.

Islam orders its followers to cooperate and collaborate in all good deeds and resist all bad deeds It is also a manifestation of moral values in Islam. The Great prophet (S.) has taught, "If any one of you sees some one is committing an immoral act, he should stop it by force If that is not possible, he should correct the offender through persuasion and advice If this is also not possible, he should hate that person It portrays the weakest faith (Iman)"

Our Great prophet (S) and his Sahabies (companions) used to help one another to perform good deeds and offer resistance in carrying out bad acts. As a result, their society developed into an ideal society

If somebody would commit a bad deed secretly or by mistake, he would repent on his own He would be ashamed of that act. Would report it to the Prophet (S) Would confess his guilt. Would offer *Taubah* Taubah means coming back (to Allah) confessing his guilt, repenting for the offence and promising not to commit it again and seeking Allah's forgiveness

Allah Ta'ala has commanded.

'Help one another in righteousness and piety, but do not help one another in sin and rancour. Fear Allah.' (Sura Al Maida, Ayat 2)

We shall obey the command of Allah. We shall also abide by the orders of the Great prophet (S.). We will cooperate and collaborate with one another in righteousness. If some one commits an offence we will put resistance to such an act. We will prevent him from doing so. We will build a congenial environment. We will build a nice society. Thus we will help in creating a golden Bangla (An ideal Bangladesh).

Planned work: Pupils will prepare a chart showing two lists of good and evil deeds in two parallel columns.

Honesty

As-Siddique means honesty, which includes truthfulness, goodness, humanly qualities when a person does not consider his own interest as more important than those of others and don't want to suppress the interest of others, and we say that such person has honesty. A person who possesses such a virtue is called an honest person. A man, who has honesty, will have respect for justice and morality. He will have sense of human values. He will always speak the truth and acquire trust of people. Even his arch enemies will believe him.

Honesty guides people towards the good deeds. Good acts lead men to Jannat (heaven). That is why Islam exhorts us to be honest in our words, deeds and behaviour.

On the other hand, there is no peace and happiness if there is no honesty. Dishonesty leads to lack of peace. Defamation prevails there. Falsehood and dishonesty degrades a person in the society. A society goes slowly to the road of destruction if it lacks in honesty and goodness. Ultimately, it is annihilated. Fraud and corruption engulf that society. Great prophet (S.) has said, اَلصِّدْقُ يُنْجِىْ وَالْكِذْبُ يُهْلِكُ

Meaning: Honesty and truthfulness emancipates human beings. Dishonesty and falsehood destroys human beings.

A Story Depicting the Ideal of Honesty

Hazrat Umar (R) was the second Khalifa of Islam He enforced justice in every sphere of the state There was a system of appropriate punishment for any type of offence Everyone was equal before law rich or poor, high or low, friends and relatives, enemies or strangers No partiality in judgment.

He used to walk in disguise in the quarters/lanes of Al-Madina to enquire about the ordinary people. Thus he would come to know about their actual conditions of living and life

One day at dead of night while walking on the pathways of Madina he came across a hut In that hut lived a poor mother and her daughter They used to earn their livelihood by selling milk. He heard the two talking The mother told the daughter to mix some amount of water with the milk in the morning So that the quantity increased. The daughter replied, "Mom, it is a dishonest act If Khalifa come to know this, he will inflict severe punishment." Mother replied," This will not be observed by the Khalifa or his men. Nor they will know it " The daughter responded, "Even if Khalifa Umar (R) or his people cannot see this wrong deed, Allah Himself is observing everything He sees & hears all things. No one deceive his eyes " Hazrat Umar (R) was very much pleased and charmed by the honesty of the girl He arranged the marriage of his eligible and capable son with this honest girl of that poor woman This girl was the maternal grandmother of Khalifa Umar Ibne Abdul Aziz (R)

This virtue of honesty fully filled the character of our Great prophet (S) Even his chief enemies would revere him for his honesty Many people's money and other wealth were deposited with him even on the day when his enemies surrounded his home with a view to killing him He neither misappropriated any one's money, nor ruined it When he was leaving Makkah to migrate to Madina at the command of Allah, he left behind all the deposited wealth with Hazrat Ali (R), who returned the same to their respective owners. This is an ideal example of honesty

Planned work : Pupils will prepare a discourse on honesty.

Serving the Parents

The parents are the nearest persons to us in this world. We have come to this earth through them. They have brought us up with caress and affection and we have grown up. They take care of us with love and sympathy. They used to clean our urine and feces when we were infants. They nurse and take care of us whenever we are ill. They are glad at our happiness. They are pained at our distress. They always wish us well. They pray to Allah for our health, wealth and happiness. We owe a great deal to them. We have a huge responsibility and great duty to such selfless well wishers.

We will always behave well with them. We will obey them. We will respect them. We will carry out their orders. We will arrange for their medical treatment and nurse them if they are sick. We will never fail to take care of them. We must make sure that they live in peace and happiness. Allah has said in the Holy Quran,

وَبِالْوَالِدَيْنِ إِحْسَانًا

Meaning: And that you be dutiful to your parents.

This means, we shall behave well with them and be kind to them. Shall not offend them and give them any trouble. Shall not abuse them and use harsh words with them. Shall not utter abusive language in their presence. Shall not scold them. In their presence or absence we should say such words and do such deeds as would please them. If they are pleased with us, Allah will also be pleased. The Great Prophet (S.) has said,"

رِضَا الرَّبِّ فِيْ رِضَا الْوَالِدِ وَسَخَطُهٗ فِيْ سَخَطِ الْوَالِدِ

Meaning: Father's delight leads to the pleasure of Allah and father's dissatisfaction causes Allah's displeasure."

At the old age the parents become more dependent on their children. We should always take utmost care so that they do not face slightest of trouble and inconvenience. We should make a charity in the way of Allah for them after their death. We will always invoke Allah's forgiveness for them with the following supplication.

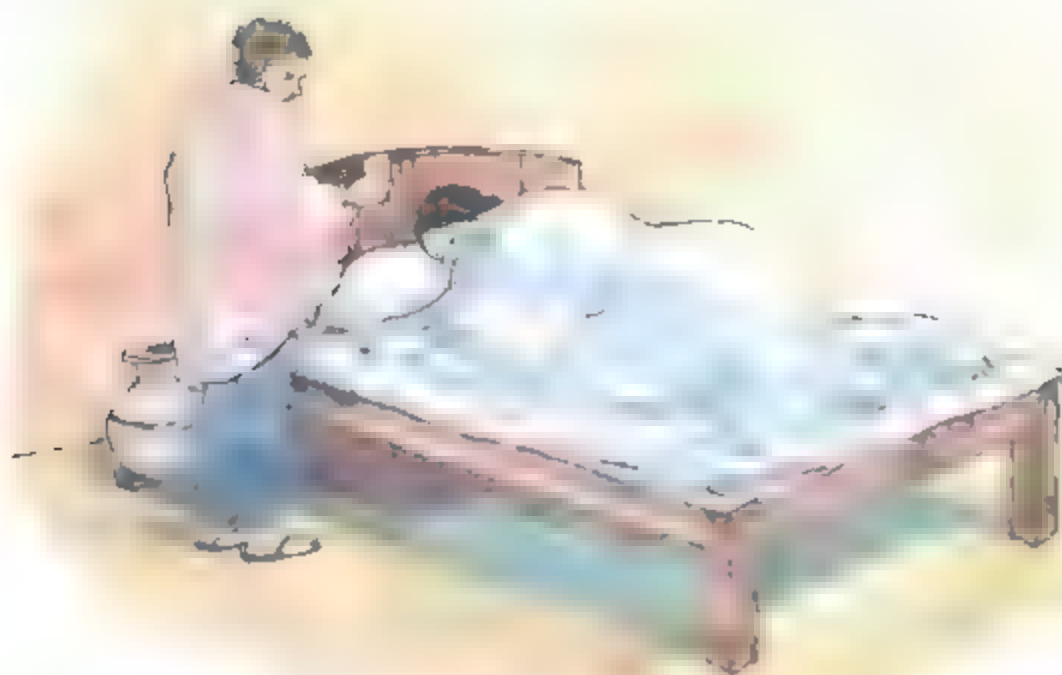
رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِي صَغِيرًا

Meaning: My Lord! Bestow on them Your Mercy even as they did bring me up in childhood.

Serving Mother: An Anecdote

Once upon a time there was a little boy named Byazed who lived with his mother at the small town of Bustam in Iran. He was very much devoted to his mother and used to serve his mother sincerely. He would take every care of his mother. She was also quite attached to him and give him all the care and affection.

Once she was sick and wanted from her son some water to drink. There was no water in the pitcher at home. Neither was a source of water nearby. So Byazed had to fetch water from a rivulet situated at a far away place. Because of delay in carrying water from such a distance, the mother fell asleep. Byazed waited by the bed side of his mother with a glass of water in his hand in the hope that she would wake up and drink it. He did not like to awake his mother lest her sleep would be disrupted and she would feel disturbed. It was a cold winter night that almost passed in this way.

Mother woke up at the call of the Muazzin for Fajr Salat and found her son standing. She recollected everything and was pleasantly surprised. She took him at her lap and kissed his forehead. She fervently solicited Allah's mercy for him. Allah granted the mother's supplication and the boy became world famous saint. This story portrays a shining example of moral value relating to duty of a son to his mother

Son Standing Near Mother's Head with Waterpot in His Hand

If we can extend our services to our parents in this manner, we can hopefully expect Allah's favour and mercy. Ultimate happiness and peace of this world and in the life hereafter can be earned through offering selfless care and service to parents. The Great prophet (S.) has said,

اَلْجَنَّةُ تَحْتَ اَقْدَامِ الْأُمَّهَاتِ

(Al- Jannatu Tah'ta Aqdamil Ummahati)

Meaning: The heaven lies under the feet of mothers.

Planned work : The pupils will acquire knowledge about serving the parents. They will discuss the matter in group and write in their note book.

Dignity of Labour

Labour means toil, effort, exertion, industry, work. All of us give labour, work hard and strive. Some of us work in business, some in agriculture, some in industry, some in learning and education, some in games and sports, some in service. Effort & toils are keys to success. Allah has said,

Meaning : Man gets that whatever he tries

An Incident

Fuad is in class Five. He gets up from bed in the early morning daily. Brushes his teeth and perform Wadu (ablution). Performs Fajr Salat and reads the Quran. He goes to school everyday after preparing his lessons under the guidance of his mother. He answers the questions on his lessons in class when asked by teachers. Teachers are pleased with him. Teachers tell their students that they can learn well if they are attentive to studies and work hard. Efforts and work are keys to learning and knowledge.

Sometimes we feel ashamed of carrying some tasks. We think that people will not like if we perform such work because people may take us as servants. Such an attitude is wrong. Every one of us puts in labour in some form or other.

All of us are workers or labourers. People who give manual labour earn wages for their work. Everyone – educated or illiterate, poor or rich – toils. We should not show contempt to any work or worker. Every worker must be honoured for his work. He should be respected. He should get our love & affection.

Our Great Prophet (S.) used to do his own work always. He was never negligent of his tasks. He would not hate any work or put it off. He used to offer his assistance and cooperation to others in their work. He would himself sew torn clothes and dress and wash dirty clothing. He would sweep rooms, would wash plate-glass. Would take care of guests. He

would do his own work like any other member of the family He got pleasure in so doing His declaration about the domestic help servants runs like. "Your servants are your brothers You should give them the same food as you eat They should be given the dress as you wear Help them in their work Do not cause them suffer in their work Show them honour Their work must be respected"

Many poor and helpless persons including women work in our households Many children of different age groups, who come from needy families, are employed as domestic help We should behave well with them If they are senior to us in age, we should offer 'Salam' and show them respect. When they are junior to us, we should honour and take care of them We should feed them the same food as we eat Will assist them in their work. Will not cause any hardship to them or put them misery They are human beings like us They are brothers & sisters to us They have the same honour and dignity as we have

Payment of Wages

We will respect them Will show honour to their work and labour It is our moral duty to accord prestige to their jobs No work is trifling No work or labour is worthless. Hands of every worker are good. Earning by toiling is excellent The workers should be paid his/ her wage as soon as the work is completed This will ensure just dignity of labour. This manifests moral value which Islam teaches.

The Great prophet has enjoined, [illegible]

Planned work : The pupils will write in their notebooks the answer of the questions, 'Will our honour and dignity be elevated or will it fall if we do our own work?'

Human Rights and Universal Brotherhood

Rights of human beings are called human rights Human beings are social beings They cannot live alone In a society there are various types of people rich & poor, educated & illiterate, young & old who live together. Again, some of these people are children, orphans, crippled and deformed. Many of them are afflicted with different problems But these people also have their rights

Islam views all human beings as one and the same Everyone belongs to the human race even if there is difference in matters of colours, languages, tribe and habitation in different regions No discrimination between human beings is allowed in Islam which enjoins that all are equal and all enjoy equal rights. Islam has granted just rights for all.

Before the advent (of the last prophet) of Islam, human beings were treated as commodities and were sold and bought as slaves Slaves did not enjoy freedom of any kind. He did not get any wages. He lived life as his master wished. He could not protest against the torture inflicted by his master Merciless torture was meted out to the slaves by the masters Slaves had to endure all oppression.

The Great prophet (S.) & his companions (sahabies) behaved exceptionally well with such slaves. They freed many slaves including Hazrat Bilal (R.). Hazrat Zaid (R.) was the slave of Hazrat Khadiza (R.). The prophet (S.) freed Zaid, took him as an adopted son. Even appointed him as the commander of a Muslim army. Islam thus demonstrated the highest ideal of human right. This portrays unforgettable examples of moral, human and social values as taught by Islam.

Ideal of Human Rights: An Anecdote

It was winter. The Great prophet (S.) saw a boy on a road of Madina. The boy was shivering in the cold weather because he put on only torn and scanty attire. He was carrying a heavy load of firewood. The prophet (S.) took pity on him. On enquiry, the boy informed that he had lost his parents. He collects firewood from the forest and sells this to earn a living. The prophet (S.) was moved on hearing the sad story and tears started rolling down his eyes. He fondled the boy and took him to his wife Hazrat Khadiza (R) and he told her, "This is an orphan boy. Please bring him up with care and affection as your own son." The Great prophet (S.) offered shelter to the boy and set an example of human rights.

Allah created Hazrat Adam (A.) as the first human being. He was the first man on earth. His wife Hazrat Hawa (A.) was the first woman in the world. These two are the progenitors of all human beings. Human race is the progeny of these two. We are descendants of these two human beings. So we are brothers to one another. The human beings gradually spread throughout the earth surface. They live in different regions of the world. Though they differ in colour, they are brothers because they are the off springs of Adam (A.) and Hawa (A.).

We will forget the variety of colour & tribe. Irrespective of differences in language and appearance, we will live cordially together as brothers in

friendship. Ignoring all discriminations we will form the bond of universal brotherhood. We will have malice against none and will neither entertain envy against anyone. Will not harm anybody. Rather we will do good to one another. The Great prophet (S.) has declared

"Every one of you descended from Adam (A.) and Adam (A.) was made out of clay"

We will create universal brotherhood and establish human rights. We will build Golden Bangla. It is our moral responsibility.

Planned work : The pupils will prepare an exposition on the teaching of Islam about human rights and universal brotherhood.

Environment

Our environment is made up of whatever we have around us: human beings, birds & beasts, plants & creepers, hills & mountains, rivers, soil, water & air etc. These constitute natural environment. They are the elements of our environment. Besides these, there are other objects like houses, schools, mosques and temples, hospitals, markets, roads which make up our social environment. These elements of our social environment are built by human beings who control them.

For our survival and comfortable living we need both types of environment. We need to conserve the elements of environment because these ensure a balance in the environment. If these elements are destroyed completely, we will become extinct. We are entirely dependent on these elements.

Trees supply us with wood which helps us to make houses, their doors & windows, furniture. Trees and plants give us fuel. Rivers, canals,

wetlands and other water bodies are the sources of fishes. We eat the meat of birds and beasts. Cows eat grass and leaves and give us milk. Fields and meadows grow food grains for us. We go to school for study. We pray at the mosque. We use roads and rivers for communication and transportation. Every living being requires air which is necessary for respiration, burning and combustion. Thus we can realise the importance of the environmental elements for our very existence. So we must conserve them and maintain balance among them. It is our moral duty & responsibility.

Of all the creations of Allah, human being is the best and superior to all. It is human beings duty to conserve the environment.

He will do the following to conserve the environment

a. Will not destroy trees and plants unnecessarily. Will not break branches & twigs. Will not tear the leaves of plants & trees.

b. Will not kill beasts, birds and insects without cause.

c. Will not urinate and defecate here & there [illegible]

d. Will throw cough & saliva at a designated spot. Will deposit waste and refuse matter at our appointed place.

e. Will not build mills and factories here & there because smoke emitted by these and carriages cause pollution in the environment.

f. Cows and buffaloes should not be bathed in ponds because this spoils & pollutes the water of the ponds which lead to environmental degradation.

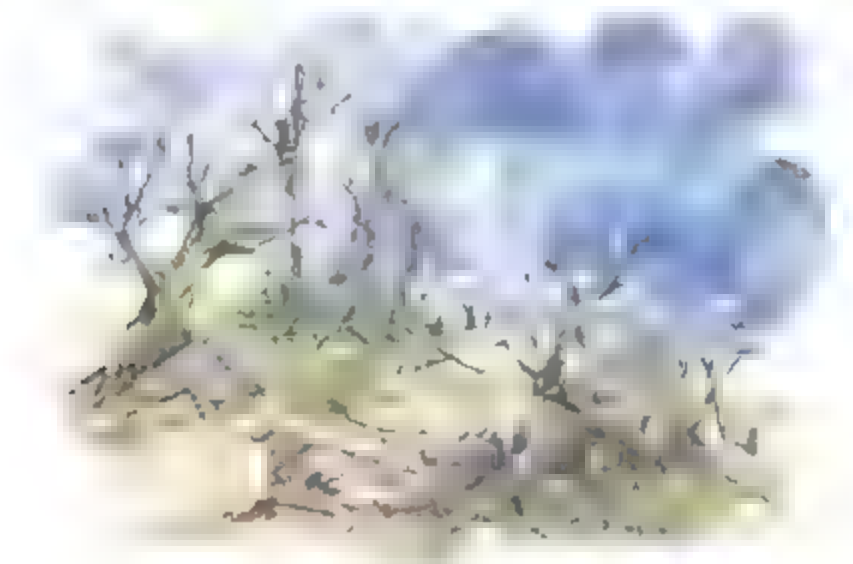
g. Will always keep our homes, schools, playgrounds and roads neat & clean

Natural Disaster

When natural devastation struck a locality, normal life of people in that locality is disrupted and upset is called Natural Disaster.

Whirlwind, tidal bore, Tsunami, draught, earthquakes etc brought

about natural disaster. Natural disasters come about suddenly. Man does not have anything to do with such happening.

Natural disaster causes much damage to a country or region. If a tidal bore causes the rise of the sea water level coastal areas are flooded and saline water enters into those areas. As a result, plants & creepers, cropland and fish firms are heavily damaged. Agricultural fields are harmed. Soil looses fertility. Agricultural production decreases.

Village Damaged by Sidar & Aila

We have come to know about the natural disaster brought about by Aila & Sidar. Because of these two, many people lost their lives. Lots of wealth has been damaged. Almost one fourth of the forests in the Sundarbans have been lost. There was lack of drinking water in the affected areas. Many deadly diseases appeared. Draught and earthquakes cause much destruction to many households and homesteads. It becomes quite difficult for human beings to survive.

Prevention of Erosion of Soil by Roots of Trees

During such calamities and their aftermath we should undertake relief and nursing activities. We should be by the side of the affected people. We will try to serve them and offer aid to them by all means. This is the teaching of Islam and morality.

People of Bangladesh have been fighting such disasters through ages and survived.

We will adopt the following strategies to avoid or minimize the losses that may be caused by natural disasters:

a We will build dwelling houses, cowsheds and pens for poultry at elevated sites

b Will preserve food grains and seeds on platforms built at a height inside homesteads

c Will raise the sides of the ponds Will set up latrines and sink tube wells at comparatively high spots.

d Will deposit essential medicines and dry food stuffs like Chira (flattened and fried rice) Muri (puffed rice), Gur (Molases)

e Every member of the family will be taught swimming

f If boats are not available while the flood is on, we will build rafts with banana plants.

These measures may save us from some troubles caused by natural disasters. It is our moral duty and responsibility to save ourselves and others in the face of natural disasters.

Planned work :

1. Pupils will write in their note books the means of conserving environment

2. Pupils will write in their note books the strategies to be adopted to protect themselves from natural disasters.

Exercise

Objective Questions

A. Multiple Choice Items:

Put a tick mark on the right answer.

1. What is Akhlaq?

   a. Behaviour   b. Good manners
   c. Nice   d. Best

2. How do we help an unemployed person best?

   a. Provide a job   b. Extend assistance
   c. Offer freedom   d. Give a dress

3. What is meant by patriotism?

   a. To sing in the praise of the country
   b. To live in the country nicely
   c. To love the country intensely
   d. To visit the country

4. Where did the Great Prophet (s.) migrate to?

   a. Kufa   b. Taef
   c. Madina   d. Egypt

5. What does Allah do when a man repents after a misdeed?

   a. Remembers him   b. Forgives him
   c. Admonishes him   d. Leaves him alone

6 What one should do with others in doing good deeds?

a. Rebuke b. beat

c. command d. Co-operate.

7. What does honesty mean?

a. Forbearance b. Simplicity

c. Uprightness d. Disagreement

8 In which place Hazrat Byazed Bostami (R) was a resident ?

a. Iran b. Iraq

c Egypt d Libya

9 Whose statement is this, "Man gets what he strives for"?

a. Human being b. Angel

c. Great Prophet (S.) d. Allah

10 What is called 'Human rights"?

a. Humanity b. Rights of humanbeing

c. Religion of man d. Mankind

11 Which one is an element of natural environment?

a. Window b. Building

c. Door d. Trees and plants

12 Which is not considered to be a natural disaster?

a. Flood b Earth quake

c. Conflagration d. Tornado

B. Fill up the blanks:

1. He whose conduct is good, behaves .... with all.
2. Man will show .. . . . to all creations of Allah.
3. Patriotism is a part of ..
4. When migrating, the great prophet (S.) was very pained to .... the land of his birthplace.
5. Honesty gives .... man
6. Heaven of children rests under the . . . . . of mothers.
7. Trying and labour is key to . ..

C. Match the words on the right with those on the left side:

Left	Right
1 Best among you is he whose character is	does not show mercy on that person.
2 One who does not show mercy to human beings, Allah	forgives
3 Our land of Birth is	throw garbage
4 Allah rewards him who	co-operate.
5 We all shall use in the dustbeen to	most beautiful.
6 For good deeds, you each other will	Bangladesh.

D. Questions for Short Answer :

1 What did the Great Prophet (S) say about good character?

2 What do you mean by service to the creation?

3 What did the Great Prophet (S) call upon the people of Makkah?

4. Who is forgiving person?

5 What is called evil deeds?

6. What is called the man who has honesty?

7. How shall we behave with the parents?

8 What shall we pray for our parents?

9 How shall we behave with our domestic servants?

10. What did the Great Prophet (S.) sayabout the wages of labourer?

11. Who were the progenitors of human race?

12. What is called Natural Environment?

E. Questions for Decriptive Answer :

1. What are the bad conducts from which we shall keep ourselve away?

2. How shall we serve human beings?

3 What are the ways and means to demonstrate our love for the country?

4. Write a story expressing ideal forgiveness in the life of Great Prophet (S)

5 How shall we help for doing good deeds?

6. What did the great Prophet (s) say about evil deeds?

7 Describe the honesty of Hazrat Umar (R).

8 Why should we serve our parents?

9 What did the Great Prophet (s) say about domestic servants?

10 What strategies do we adopt so that we can save ourselves from natural calamities?

Chapter Four

LEARNING OF THE GLORIOUS QURAN

About Glorious Quran

The Glorious Quran is the messages of Allah, Kalam Ullah Kalam means message Allah has revealed this Kalam (Quran) to our great Prophet (S.) Our Prophet (S.) is the last and concluding prophet and rasul and Quran Majid is the last revealed heavenly book

The glorious Quran remains unchanged and shall remain unchanged forever No change has been made so far since it was revealed to our Prophet (S.) and no change would be made in future. Allah says, "I have revealed the glorious Quran and I am its custodian too"
Allah has described all rules and regulations in the Quran through which man can achieve success, progress and welfare in the society

There are four aims in the recitation of the Quran:

(a) To recite correctly
(b) To understand its meaning
(c) To do the biddings of the Quran
(d) To refrain from what He has forbidden

Our beloved Prophet (S.) and his Sahabies used to recite the Holy Quran with a view to achieve these objectives He obeyed in full all the instructions recorded in the Quran and refrained from doing what Allah ordered not to do As such they (Prophet and his followers) were able to offer leadership of the world.

Individual Work All learners will individually prepare a list of aims of reciting the Holy Quran Later, they will write these on the poster paper with marker pen.

We shall be able to know about Allah, about the whereabouts of his messages, about his messengers, prophets, about his angels and about the life after death if we study the Quran with understanding the meaning Also, if we study the Quran, we shall be able to know who is our Creator.

who gives us food, who is our guardian, who is most powerful, who is the owner of all, who is very kind and who is the only peace maker

Moreover, close and attentive study of the Holy Quran would help us to know what should be the kinds and quality of our works, what type of character we should try to achieve, whose orders we shall obey in this world and whose orders we shall not obey How to achieve glory, success and what for we face failures frustration and humiliation.

Planned work: Learners will prepare a list of the benefits of reciting the Holy Quran with understanding clearly

Tajwid (اَلتَّجْوِيْدُ)

Bangla is our mother tongue. The Glorious Quran is revealed in Arabic. As such we shall have to learn how to recite the Holy Quran with proper pronunciation. The correct meaning of the Holy Book of Allah can be found if it is pronounced rightly, properly On the other hand, meaning becomes changed if the Quran is not recited correctly Correctness of Salat also depends on proper recitation of the Holy Quaran

Tajwid means rules of reciting the Holy Quran correctly. Tajwid describes Makhraj, Idgam, Gunnah etc

Makhraj (اَلْمَخْرَجُ)

In pronouncing Arabic words, different words are pronounced from different speech organs of the mouth Sometimes from tongue, sometimes from palate, sometimes from teeth, sometimes lips or throat. The letters are pronounced from these places of mouth.

Makhraj means the organs (places) inside the mouth from which Arabic letters are pronounced.

To know the Makhraj of any Arabic letter,

Jajam (Jajim) or Sakin should be given on it and Alif having Harkat should be placed to the right of it While pronouncing, the organ (Place) where the sound is stopped, is the Makhraj or pronouncing place (Organ) of that letter.

For example (1) أَبْ Alif Ba Jabar 'Ab' (AB) Here, during the pronunciation of letter " ب" sound is stopped at two lips So, Makhraj of the letter " ب " (BA) is both the lips of the mouth. Similarly, (2) Alif Kha Jabar "AKH" Here the sound is stopped at the larynx to pronounce the letter خ(KHA). So the Makhraj of the letter خ (KHA) is the larynx.

Thus, 29 letters of Arabic language are pronounced from 17 places (Speech organs) of the mouth. The places are: cavity of nose & mouth, tongue, palate, uvula, base, middle, and end part of the larynx, upper lip two teeth of upper and lower jaw etc.

Description of the 17 Arabic letters (Makhraj) (outlets of pronunciation)

(1) ء — ه These two letters are pronounced from the first part of the larynx.

(2) ع — ح These two letters come from the middle part of the larynx

(3) غ — خ These two letters are pronounced from the upper last part of the larynx.

(4) ق The base of the tongue touches the palate when this letter is pronounced.

(5) ك A small upper portion of the base of the tongue touches the upper palate when pronouncing this letter

(6) ج — ش — ى The middle part of the tongue touches the upper palate, to pronoucе these three letters

(7) ض When the side of the base of the tongue touches the upper molar tooth. comes out the pronunciation of this letter

(8) ل Front of the tongue touches the base of the palate, these letters are pronounced.

(9) ن Front of the tongue touches palate, to pronounce this letter.

(10) ر When the back of the tongue touches the upper jaw, this letter is pronounced.

(11) ط د ت These three letters are pronounced when upper part of the tongue touches the lower end of the upper teeth

(12) ظ ذ ث The top of the tongue touches the first part of the upper two teeth, comes the pronunciation of these letters

(13) ص س ز The top of the tongue touches the inner side of the upper two teeth, these three letters are pronounced

(14) ف When the wet part of the lower lip touches the upper two teeth, this letter is pronounced.

(15) و ب م These three letters are pronounced from two lips

(16) بَ مَ وَ Labial letters. Two lips come together to produce the sounds of these three letters.

(17) م ن Nasal letters These gunnah sounds comes from the base of the nose.

Planned Work: The learners will prepare a list of 29 (twenty nine) Arabic letters showing places (organs) inside the mouth from where the letters are pronounced.

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Waqf Or Sign Of Pause (Punctuation Marks)

Different kinds of Waqf (sign of Pause, or stopping) are used to recite the Holy Quran correctly These signs indicate where to stop and where little breath is to be taken "Waqf" is the pause between two breathings

The aim of using "Waqf" is to help someone who has no knowledge of Arabic, to understand where to give a pause (comma) and where to stop. Displaced stopping may cause distortion of the meaning.

In early days, theses signs were not given in the Holy Quran. The man who used these signs for the first time was Abu Abdullah Muhammad Ibne Taifur.

Description of 'Waqf' or signs of pause

' o' This is called 'Waqf Tamm' (Full stop).
This sign indicates the finishing of the sentence. We must stop where this sign is used, but if any other sign is seen on it, we shall act accordingly

' م ' This is called "Waqf Lazim'. The reader must stop here, otherwise there is possibility of change of meaning

ط This sign is called "Waqf Mutlaq'. It is like comma. It indicates that a short break is better here.

ج It is called "Waqf Jayez'. Here one may or may not stop, but stopping is the best thing to do.

ز It is called "Waqf Muza Waz". It is better not to stop here

ص = It is called "Waqf Murak Khas". It is better not to pause here But pause is permissible in case the reader's breath finishes.

ق – Most of the experts say not to give any pause or not to stop here

قف One should stop here

لا – This sign says not to stop or break One must not stop if the sign is in the middle of the sentence. But if this sign is on the full stop sign

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(round) at the end of the Ayat (sentence), one may stop.

Planned work : Learners will prepare a list of Waqf or the signs of pause (comma) and sign of stopping in a group and write these on a poster paper.

Gunnah (اَلْغُنَّةُ)

Gunnah means pronouncing a word with the help of nose (nasal sound) Gunnah is technique to recite the Holy Quran with correct pronunciation and correct form of recitation.

There are 29 letters in Arabic Language. Of these 29 two are Gunnah letters م (Mim) and ن (Noon) if they get Tashdid then they will give humming sound (keeping the sound inside the nose for sometime) Gunnah is Wajib The smallest duration of Gunnah sound is equal to the prolonging of one Alif, as =

Importance of Gunnah is unlimited We shall perform Gunnah in appropriate place at the time of recitation of the Holy Quran.

SURA AL-FEEL (سُوْرَةُ الْفِيْلِ)

Revealed in Makkah, Number of verses-5

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the beneficent, the merciful

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ؕ اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ ۙ وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ۙ تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ۙ فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ

(1) Alam Tara Kaifa Fa 'Ala Rabbuka Bi-Ashabil Fil,

(2) Alam Yaj'al Kaidahum Fee Tad-leel

(3) Wa Arsala Alaihim Tairan Ababeel,

(4) Tarmeehim bihijaratim Min Sijjeel,

(5) Fa'a ala hum ka'asfim ma'kool

Meaning:

(1) Have you not seen how your Lord dealt with the army of the Elephants?

(2) Did He not make their tricks to be nothing?

(3) And send against them flocks of birds

(4) Which (Ababeel) pelted them with stones

(5) Thus He made them like eaten straw

SURA AL-QURAISH (سُوْرَةُ قُرَيْشٍ)

Revealed in Makkah , Number of verses-4

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Most Beneficent, Most the Merciful

لِإِيْلٰفِ قُرَيْشٍ ۝ اِلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ۝ فَلْيَعْبُدُوْا رَبَّ هٰذَا

الْبَيْتِ ۝ الَّذِيْٓ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ وَّاٰمَنَهُمْ مِّنْ خَوْفٍ ۝

(1) Leeilafi Quraish,

(2) Ilafeehim Rehlatash Shitai was Saif,

(3) Fal-Ya'budoo Rabba Hadha Ibaiti,

(4) Allazee At'Amahum Min Juew Wa Amanahum min khauf

Meaning:

(1) There is addiction of the Quraish (Desire)

(2) Addiction (desire) for the journey in Summer and Winter

(3) So, they must let them worship the Lord of this House

(4) Who has fed them against hunger and made them safe from fear

SURA AL-MA'UN (سُورَةُ الْمَاعُونِ)

Revealed in Makkah , Number of verses-7

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most Beneficent, Most the Merciful

أَرَءَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۝ فَذَٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ۝ وَلَا يَحُضُّ

عَلَىٰ طَعَامِ الْمِسْكِينِ ۝ فَوَيْلٌ لِّلْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَن صَلَاتِهِمْ

سَاهُونَ ۝ الَّذِينَ هُمْ يُرَاءُونَ ۝ وَيَمْنَعُونَ الْمَاعُونَ ۝

(1) Ara-Aitallazee yuka,jibu Bid-Deen
(2) Faza-likal-lazee Yadu-ul Yateem,
(3) Wa-la-yahud Du a'la tewa mil Miskeen,
(4) Fa-wailul-lil Musal-leen,
(5) Allazeena Hum An Salatihim Sahuon,
(6) Allazeena Hum Ura-Wuna,
(7) Wa-yam Nayunal Ma'-un.

Meaning:

(1) Have you seen the person who denies the judgement day?
(2) It is he who harshly pushes aside the orphan,
(3) And does not encourage others to feed the destitude
(4) So, woe to those performer of Salat
(5) Who are forgetful of their Salat,
(6) Who only display-show off (piety),
(7) And refrain from helping even the little (small) thing of the household necessity

SURA AL-KAUSAR (سُوْرَةُ الْكَوْثَرِ)

Revealed in Makkah , Number of verses-3

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most Beneficent, Most the Merciful

إِنَّآ أَعْطَيْنٰكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

(1) Inna A'tainakal Kausar,

(2) Fa Swal li Li rabbika Wan-Har

(3) Inna Sha'Aniaka Hual Abtar

Meaning:

(1) Verily, I have given you the Kausar, Fountain of abundance

(2) So pray to your Lord , and perform Qurbani (sacrifice) for Him

(3) Surely it is your hater (one who hates you) is finished without an heir.

SURA AL-KAFERUN (سُوْرَةُ الْكٰفِرُوْنَ)

Revealed in Makkah, Number of verses-6

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most Beneficent, Most the Merciful

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۝ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۝ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۝

وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۝ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۝ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۝

(1) Qul ya Aiuha.. Ka'ferun
(2) La A'budu Ma Ta'budun,
(3) Wa La Antum Abedana Ma A'bud
(4) Wa La Ana 'Abidum'Ma Abadtum,
(5) Wa La Antum 'Abedana Ma A'bud,
(6) Lakum Deenukum Wa,ia Deen

Meaning:

(1) Say,"O disbelievers.
(2) I do not worship anyone whom you worship
(3) And you do not worship whom I worship
(4) And I do not worship whom you worship
(5) You will not worship whom I worship
(6) You have your own religion and I have mine"

Exercise

Objective Questions

A. Multiple choice questions

Give tick mark (√) on the right answer.

1. The letters which are pronounced from the middle of the larynx

   a. ء ـ ه　　b. غ ـ خ

   c. ع ـ ح　　d. ق

2. What letters are pronounced from the last end of the larynx tube.

   a. ع ـ ح　　b. غ ـ خ

   c. ج ـ ش ـ ى　　d. ء ـ ه

3. What letters are pronounced by the first portion of the tongue touching the palate .

   a. ل　　b. ك

   c. ن　　d. ض

4. The pronunciation which comes when the tongues frontal edge touches the inner side of the upper teeth .

   a. ط د ت　　b. ص س ز

   c. ء ـ ه　　d. ق

5. The pronunciation which comes when the base of the tongue touches the palate.

   a. ء ـ ه　　b. ق

   c. غ ـ خ　　d. ك

6. Letters that are pronounced touching the middle of the tongue with the upper palate.

   a. ج ـ ش ـ ی b. ر

   c. ط د ت d. ص س ز

7. Letters that are pronounced with frontal edge of the tongue being touched with lower part of the upper teeth

   a. ظ ذ ث b. ن

   c. ص س ز d. ط د ت

B. Fill up the Blanks:

1. Quran Mazid is Allah's ....
2. Pronounced when the last edge of the tongue touches the palate.................................
3. ع ـ ح Pronounced from the .... of the throat tube.
4. Sign of pause is called..............................
5. The language of Quran Mazid is ....

C. Match the words of the left side with the words of right side-

Left side	Right side
The objectives of reciting Quran Mazid are	Heavenly book
Quran Mazid is the last	4
Pronounced from two lips	ق
Pronounced by touching first portion of the tongue with palate	ء ـ ه
Pronounced from the first part of the throat tube (vocal cord)	و ب م

D. Questions for Short Answer :

1. How many objectives are there in reciting the Quran Mazid?
2. How many Makhraj are there?
3. How many letters are there which are pronounced from the larynx?
4. From where ث ذ ظ are pronounced?
5. What are the letters that are pronounced from two lips?

E. Questions for Descriptive Answer

1. Whose message is Al-Quran? How many objectives are there in reciting the Quran and what are they?
2. How many things you will learn if you recite the Quran understanding the meaning? Make a list of those things.
3. What do you mean by Tajwid? Mention what benefit do you get by reciting the Quran with correct pronunciation?
4. What do you mean by Makhraj? Answer with examples
5. Write a list of the names of places from where Arabic letters are pronouced
6. Make a list of the letters which are pronounced from the larynx.
7. Make a list of the letters which are pronounced from the tongue.
8. What is Waqf? What is its purpose? Who was the first person to use these signs?
9. Draw the signs of Waqf Tamm, Lazim and Mutlaq and write their duration of pause.
10. Write the meaning of sura Al-Fil.
11. Write sura Al-Kausar in Arabic

Chapter Five

IDEALS OF GREAT PROPHET (S.) AND IDENTITY OF OTHER PROPHETS

We have learnt before that Allah Ta'ala sent Prophets, Rasuls through ages for guidance of mankind. The (Prophets) themselves obeyed Allah's orders and used to teach all by direct practice and training. They were all great men and ideal teachers for men. They were men of excellent character, truthful, free from greed and guiltless, were kind and sympathetic to humanities. They devoted their whole life to work for the welfare of mankind, sacrificed everything to preach the Deen (religion) of Allah. Many Prophets and Rasuls came to this world, the first of them was Prophet Hazrat Adam (A.) and the last Prophet was Prophet Hazrat Muhammad (S.).

In this chapter we shall describe life and works of great Prophet Hazrat Muhammad (S.). We shall also know the names of 25 prophets mentioned in the Holy Quran and introduction to some of the prophets.

Ideals Of Great Prophet Hazrat Muhammad (S.)

Birth Of Great Prophet (S.) And His Identity

Prophet Hazrat Muhammad (S.) was born on 20^{th} April, 12^{th} Rabiul Awal 570 A.D, Monday in Makkah. His father's name was Abdullah and mother's name was 'Amena'. Abdul Muttalib was his grandfather. After his [Muhammad (S.)] birth he was named Muhammad (S.) and Ahmad. His father (Abdullah) died before his birth.

Condition Of Arab

At the time of birth of great Prophet (S.) the people of Arab used to be engaged in murderous activities, looting, fighting, snatching away other's belongings, enmity, robbery etc. in an unlimited, unhindered way.

There was no security of life There was nothing of law and justice. Drinking wine, taking interest (Sud), gambling and other vices were their usual affairs of life They forgot Allah, used to pray many idols made of clay They placed many statues inside the holy Ka'aba They installed 360 idols in the courtyard of Ka'aba. At that time people were sold in the market as slaves like goods The owners of the slaves bought by them did inhuman torture on them all the time. There was no respect for woman, either in the family or in the society Birth of a daughter-child was very insulting They immediately after birth of a daughter, used to kill them (daughters) and dug deep under the soil They did not show respect to law and order There were no misdeeds, which they did not do In history, this period is called "Ayyam-e-Jaheliyat" or the "black period" the period of darkness

Our beloved Prophet (S.) was born in such an age and in such vulnerable condition of the society as a saviour of mankind and guide to the light and truth.

Childhood And Youth

After the birth of Hazrat Muhammad (S.) his uncle Abu Lahab's maid servant Shoeba nourished him with motherly affection.

According to the custom of aristocrat Quraish family, Muhammad (S.) was sent to his foster mother Halima of Banu Sa'ad family in his childhood age for rearing.

Although, Shoeba nursed him for only few days, she was his first foster mother. But He[Muhammad(S.)] was greatful to her family, used to visit her family to take information about them He offered gifts to them during His visit

Bibi Halima reared Hazrat Muhammad (S.) upto his five years of age like her own child. During this childhood, good character traits like justice, fellow feeling, sacrifice for others etc. grew up. He learnt pure Arabic language and achieved good health from wide open atmosphere of the desert.

He returned back to his mother Amina's lap Mother Amina reared him with love and affection His mother died when he was six years old. He became orphan Then he was reared up by his grandfather Abdul Muttalib. His grandfather also died when he was eight years old. Finally, he was growing up under the care of uncle Abu Taleb

The financial condition of Abu Taleb was not good Young Hazrat Muhammad (S) was hard working. He did not like to remain as burden of any other He helped his insolvent uncle's family in various ways For additional income of the family, he worked with the cowboys and looked after goats and ships. He was a model boy for all other cowboys. He maintained cordial friendly relations with them. He played the role of a justice in case of any quarrel among cowboys He helped his uncle in business also Once he went to Syria with his uncle There he met one Christian clergyman (Padri) named Bahira. He (Bahira) termed him as an extraordinary boy and predicted that he [Hazrat Muhammad (S.)] would be the last Prophet of Allah He also warned Abu Taleb to be very cautious about Hazrat Muhammad (S) because enemies might harm him After his return to Syria, young Muhammad (S) became shocked to witness the horrifying sight of Fizar war.

Gambling in Okaz Fair was the root cause of this war. But Kayas tribe imposed this war on the Quraish tribe This war continued for five years Many people died and many people were injured. That is why this war was called the war of injustice or "Harbul Fizar". Hazrat Muhammad (S) became very much shocked to see the horrifying sight of the war in Makkah He became restless. He formed an organization named "Hilful Fuzul" to establish peace . He was successful in achieving peace & harmony among people. For his praiseworthy social works and for his truthfulness, he was confered the title of "As-Sadiq" or "Al-Amin" meaning faithful People started to deposit wealth and properties to Prophet Hazrat Muhammad (S.) . He kept their money and wealth in his custody as Amanat.

Placing Hazre Aswad

The Quraish planned to renovate the old 'Ka'aba built long ago. As planned they renovated old Ka'aba building But a serious conflict dispute among different tribes arose, which tribe will place the Hazre Aswad on the walls of Ka'aba. Each tribe claimed this, to get the honour of placing the black stone Tension blared up among them War situation was evident The dispute remained unsolved. At last, it was decided as proposed by the oldest leader of the tribe Umaiya-Bin Mugira that one who will enter first into Ka'aba next morning, he would place the Hazre Aswad.

In the following morning, Hazrat Muhammad (S) entered into Ka'aba first All have seen him to be the first man to enter into Ka'aba. Being overjoyed all cried aloud, "Al-Amin is coming. We are pleased with him, right decision will come out" As decided, Hazrat Muhammad (S) spread a bed sheet, then he himself put the Hazre Aswad in the middle of it. He asked all tribal leaders to catch the corners of the bed sheet. They carried the Hazre Aswad together in proper place. Then 'Al-Amin' himself placed the stone on the wall All were saved from a definite war, all were glad to raise the stone.

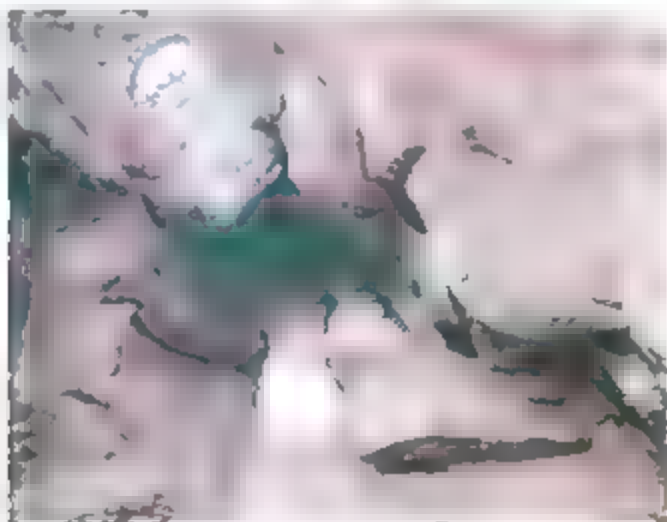
It is now understood that if wise and impartial decision is taken in times of emergency, peace and discipline is established in the society, society can be saved from unwanted unavoidable conflict.

Taking Over Khadiza's Business And Marriage

There was a rich, noble and wise lady in Arab Her name was Khadiza. She was searching a faithful, wise man to look after her business She heard the good name of Hazrat Muhammad (S.) having excellent moral character.She liked Hazrat Muhammad (S)and handed over the business to him. Muhammad (S) went to Syria for taking charge of Khadiza's business.He (S.) came back to Makkah after making a huge profit. At this Khadiza became very pleased. Seeing efficiency & truthfulness of Hazrat Muhammad (S.) she proposed to marry Hazrat Muhammad (S.) The guardian of Hazrat Muhammad (S) Abu Taleb agreed and arranged all

affairs of marriage of Khadiza with Hazrat Muhammad (S.) Then the age of Hazrat Muhammad (S) was 25 years and Khadiza's age was 40 years Their conjugal life was very happy & delightful. So long Khadiza was alive Hazrat Muhammad (S) did not marry any other woman He became owner of abundant wealth But he spent his wealth for poor and destitude people leaving all personal pleasure, comfort and luxury

Receiving The Prophethood

Hazrat Muhammad (S) , from his early boyhood, used to think for freedom and peace of human being. At the increase of his age, his thinking became deeper His all thinking was for the people who were engaged in idol worshipping and superstition He saw that people around him usually bend their heads to idols made by clay forgetting their creator. He thought this cannot be the system What can be done? How to insert Allah's thoughts into the hearts of them? How to make them free from Kufr and Shirk? He kept himself deeply devoted in meditation on all these factors He used to meditate alone inside a Cave of Hera Mountain three miles away from his house Sometimes he stayed there continuously for two-three days for meditating By then the Prophet (S) attained the age of 40 It was the night of Qadr in the month of Ramadan. The beloved Prophet (S) was in deep meditation in the Cave of Hera There was complete silence all around. Suddenly the dark cave became full of light.

Cave of Hera

The Angel Jibrail (A.) came to him on behalf of Allah with ' Wahi ' (message), the holy message of Allah He (the Angel Jibrael) recited to Prophet (S) first five Ayats (verses) of sura Alaq

Ayat No	Sura ALAQ (Five verses)	English Pronunciation
01	اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ	'Iqra' Bisme Rabbikal Lazi Khalq
02	خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ	Khalaqal Insa'an Min A'Laq'
03	اِقْرَاْ وَ رَبُّكَ الْاَكْرَمُ	Iqra' Wa Rabbukal Akram
04	الَّذِیْ عَلَّمَ بِالْقَلَمِ	Allazee Allama Bel Qalam
05	عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْ	Allamal Insa'Na Ma Lam Ya'Lam

Meaning:

Ayat No	English meaning
01	Read in the name of your Lord, who created
02	He created man from something that clings
03	Read, your Lord is the most generous
04	**Who taught by the pen**
05	Taught man what he did not know

Coming back home from the Cave of Hera, he narrated the story to Khadiza and asked her to cover him with a blanket He said to her, "Bind me with cloths I am afraid of my life". She consoled Hazrat Muhammad (S) and said, "No, never. swear Allah' he will never cause you any harm Because you always behave well with your relatives, help poor and destitudes, do good service to the guests and all people during

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natural calamities" At this, it is understood that even before receiving the Prophethood (Nabuwat), he exercised good human qualities with utmost sincerity and devotion. He was a Role model for the entire mankind.

Invitation To Iman

On receipt of Prophethood from Allah, Hazrat Muhammad (S.), invited near and dear relatives to believe in the articles of faith in Islam (Iman) as ordered by Allah. His beloved wife, life partner of joys and sorrows, chaste and pious woman Khadiza was the first to accept his invitation Then his family members Hazrat Ali (R.) and Hazrat Zayed Ibne Harisa (R.) took the oath of Islam (embraced Islam) Outside his family and among elderly male people Hazrat Abu Bakar (R.) was the first to accept the faith of Islam He was a close friend of Prophet (S.) He gradually started to invite all to accept the religion of Islam in public The idol worshippers vehemently opposed Hazrat Muhammad (S.). They began to insult him, torture him. His followers were also tortured by the unbelievers They tried to seduce Prophet Hazrat Muhammad (S.), proposed him to be their leader, offered him wealth and properties Rasul (S.) categorically refused them and said,"If you give me the sun in one hand and the moon in another, I shall not refrain from preaching Islam"

He says, there is none to be worshipped, but Allah He has no partner Only Allah is to be worshipped He said to the disbelievers, your hand made idols have no power, have no strength to do good or bad Allah alone is the owner of the earth, the sky, the sun, the moon, planets and stars He is the creator of all

He invited all, and said, "come back to the way of truth, justice and beauty Theft, robbery, adultery, gambling, falsehood, cheating all these are acts of sin You will have to give up all these. Do not kill anybody unlawfully Do not grab anybody's wealth"

The Prophet (S.) also made them understand that this life is not the end

There is another life after death. That is the eternal life. All have to be present before Allah in that life and give accounts of their works in this world. People who would obey Allah and his Rasul (S.) and do the virtuous deeds would get salvation and will go to Jannat (Heaven), the place of eternal bliss. And people who would disobey Allah and his Rasul (S.) will go to Jahannam (Hell), the place of indescribable horrible punishment.

Visit To Taef To Preach Islam

When the affectionate uncle Abu Taleb and beloved wife Hazrat Khadiza (R.) expired in the tenth year of Prophethood, he [the Prophet (S.)] became frustrated. But he continued to preach the religion of Islam despite of his endless personal shock and torture by the disbelievers (Kafir). Being frustrated at Makkah, he moved to Taef to preach Islam. But people there did not accept Islam and Prophet (S.) was mercilessly beaten by them. The Prophet (S.) got terrible injuries due to stone throwing on him, but he did not curse them even then. He prayed to Allah to pardon them. This sort of instance is rare in the history.

Al-Miraj

After the severe shocks due to death of Abu Taleb and Khadiza (R.) and the cruel and harsh treatment received at Taef, Hazrat Muhammad (S.) longed for some comfort and solace. Soon he got it in the form of a remarkable and eventful night journey to Jerusalem called "Al Isra". In the 11 year of prophethood and on the 27th Rajob, Prophet (S.) ascended to haven is called "Al-Miraj"

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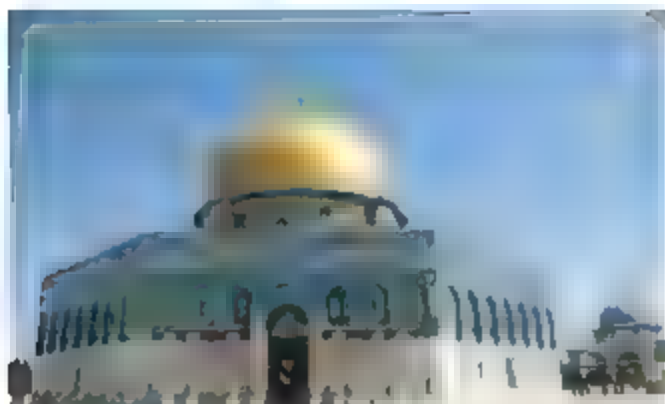

Baitul Muqad-das

In Jerusalem he met all the previous Prophets including Adam, Ibrahim, Musa, Isa and Harun. He led them in prayer (Namaz). He was then taken to different heavens and he saw the heavens and the hells The most important of all was his experience of the glory and majesty of Allah Five times daily prayers (Namaz) were laid down for Muslims at the time of Miraj Being inspired at this, he continued to preach Islam in full swing.

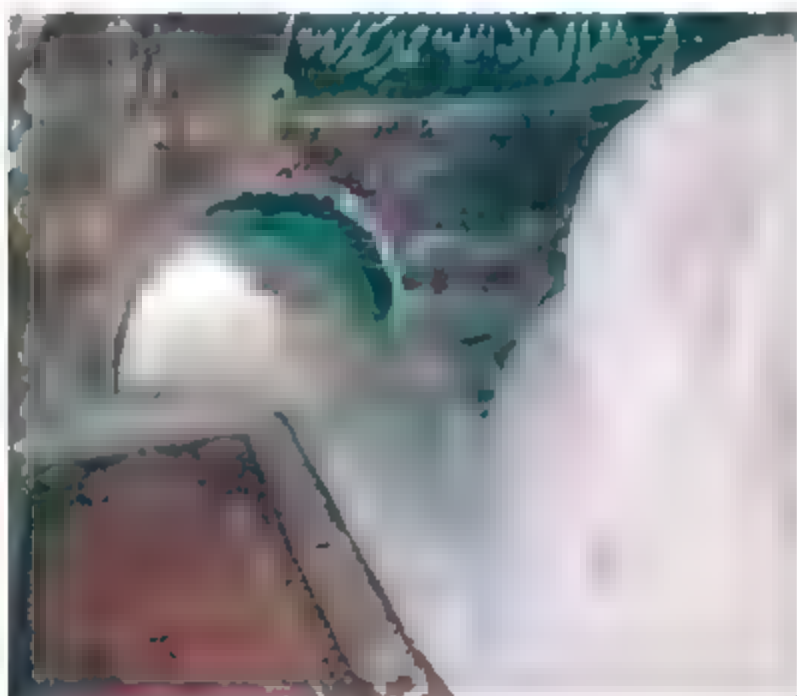
Emigration To Madina

In the year 621 A.D a group of 12 people came to Makkah from Madina during Hajj season and met secretly with great Prophet (S.) and embraced Islam.

Next year, a group of 75 people including 2 females came to Makkah and embraced Islam at the hands of our Prophet (S.) at Akaba. They invited great Prophet (S.) to migrate to Madina and promised to extend all sorts of co-operation in this regard

When the opposition of the Kafirs of Makkah created obstacles to the preaching of Islam and the oppresion of the Kafirs grew, he directed his sahabees to emigrate to Madina but himself waited Allah's orders

Prophet, The Exalted had Deep Trust. Firm Faith on Allah

At last, Hazrat Muhammad (S.) secretly left Makkah one night in the year 622 C.E with Abu Bakar (R.). A specially formed group of unbelievers lay in wait around the Prophet's (S.) house to kill him. In the morning the unbelievers found Ali (R.) in the Prophet's bed and were dumfounded. They looked very foolish and became very shy to see Ali (R.), Prophets trustee. They became very angry and furious. The Prophet (S.) and his companion Abu Bakar (R.) had left before dawn and proceeded to a cave called Sawor to the south of Makkah. They stayed there for three days. The unbelievers (Kafirs) made a thorough search for them [Hazrat Muhammad (S.) and Abu Bakar (R.)] on the way at the entry point of the cave. Seeing the movement of the unbelievers (Kafirs) Abu Bakar (R.) became worried and restless.

Sawor Cave

The Prophet (S.) advised him, "Abu Bakar, do not be worried. Allah is with us."

After a tiresome, exhausting and very difficult journey which involved staying three days inside the cave Sawor, the Prophet (S.) accompanied by Abu Bakar (R.) entered Madina on 24 September, 622 A.D. All sorts of people at Madina, old and young, welcomed Prophet Hazrat Muhammad (S.). All were overjoyed and started celebration in every house.

Migration (Hijrat) of our famous Prophet (S.) was a very significant and important event in the history of Islam. The religion of Islam got a new speed and new strength.

Muhazirs means emigrants. Those who migrated from Makkah to Madina are called Muhazirs and those who gave shelter at Madina and rendered help and co-operation are called 'Ansars'. Ansar means helper.

Madina Sanad: Charter Of Madina

The great Prophet (S.) took initiative to establish an ideal society and state after migration. He wanted that all types of people like Muslims, Muhazirs, Ansars including people of other religion like Jews, Christian etc. will come together to live in peace and harmony. All were allowed to perform their own religious obligations (works) freely. Considering all these factors he concluded treaty with all communities. This is known as Charter of Madina or Madina Sanad, Treaty of Madina.

In the Charter, there were 47 clauses, a few of them are noted below:

(1) All communities will perform their own religion freely. No one will interfare with others in respect of religious activities.

(2) A new nation will emerge with all signatories in the memorandum (Madina Sanad).

(3) If anyone commits an offence, it would be his own responsibility for it. The tribe or community will not be responsiblitu for that.

(4) Killing, looting, vulgar works etc. are banned and prohibited. The city of Madina is declared as the 'Pure city'.

(5) No community would declare war against any other community

without permission of Hazrat Muhammad (S.)

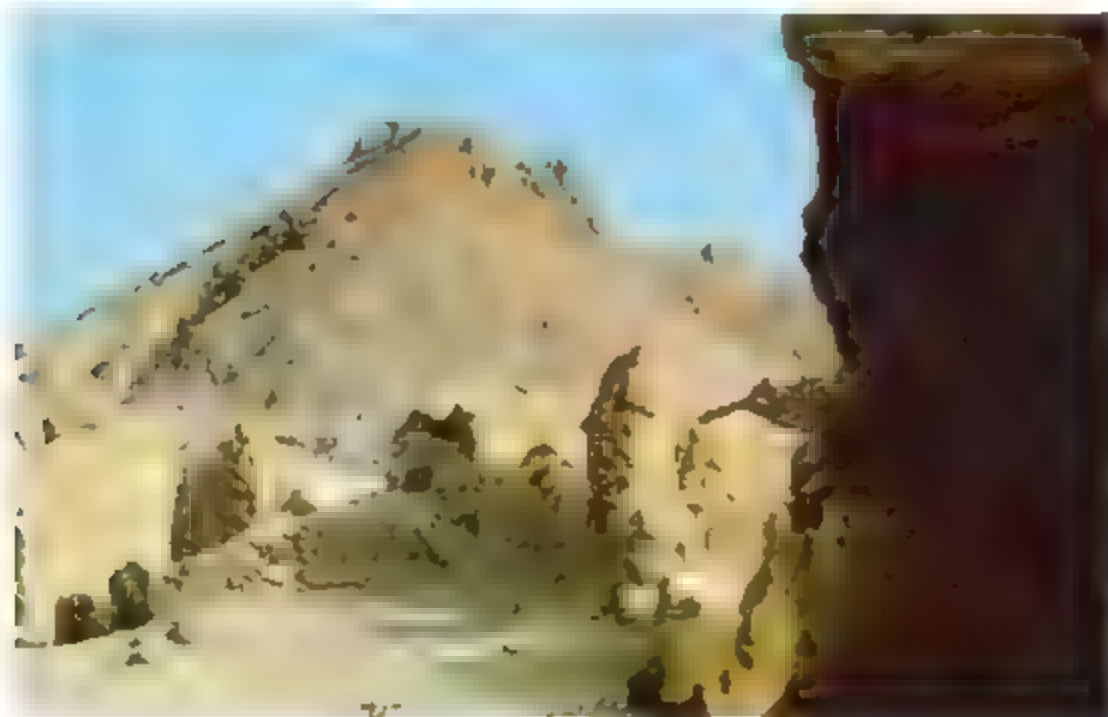
(6) If any dispute, conflict among any community arises, the issue (dispute) will be settled down by the great Prophet Hazrat Muhammad (S.)

After the Hijrat, the Prophet (S.) established an Islamic society according to the rules and regulations given by Allah. Peace and welfare prevailed in the society. The glory of Islam spread up day by day

Bad'r and Other Battles

The non-believers (Kafirs and Mushriks) of Makkah were trying to obliterate the Muslims & Islam. They were getting uneasy and jealous at the increasing advancement of the Muslims in Madina They were also provoked by the Jews of Madina The rumor of attack by the Muslims on the Abu Sufiyan's trade caravan (kafela) was floating around in the air at the time The non Muslims were on their way to attack Madina Upon receiving this news, Rasul (S.), along with 313 of his sahabies (followers disciples) advanced to a place, 80 miles south west of Madina, named Bad'r On 17th Ramadan of 2nd Hizri (624 AD), two sides came face to face at Bad'r. The Quraish army had around a thousand soldiers armed with a huge number of weapons On the other hand, Muslims had a few warriors with fewer weapons. But they were powerful in matter of faith (Iman). They were strongly motivated by their faith on Allah and reliance on Him After a fierce fight, the Muslims became victorious.

Seventy members of the Quraish force including the leaders like Abu Jahel, Walid, Utba and Shaiba were killed and 70 others were taken prisoners On the Muslim side, 14 became martyrs while none were taken prisoner The prisoners of war were treated by Rasul (S.) and Muslims with dignity and humanity The Muslims fed their prisoners while remaining hungry themselves They themselves walked on foot while letting the prisoners ride. He introduced a beautiful system for the prisoners to earn freedom. The ransom for the educated prisoners was to

teach 10 illiterate Muslim girls and boys. This was an attempt by Rasul (S.) to spread education among the Muslims. This battle was an epic incident in the history of Islam. The big army of non believers were defeated by a small battalion of Muslims .The non-believers became afraid of Muslims and started paying due respect to the Muslims

Hill of Uhud

Even after their humiliating defeat in the battle of Bad'r, the non believers were not deterred. They attacked the Muslims again and again to take revenge. The battles of Uhud and Khandak trench were fierce and terrifying. Though the Muslims won both of these battles, but due to a misunderstanding, they suffered huge loses in the battle of Uhud. Seventy Sahabies courted martyrdom . The holy teeth of Rasul (S.) were broken.

Treaty of Hudaybiya

In 6th Hizri 628 AD, Rasul (S.) along with 1400 of his sahabies set on a journey towards Makkah to perform Umra and reached a place called Hudaybiya, at a distance of about 9 miles from Makkah. The Quraish clan obstructed them to perform the Umra. Rasul (S.) informed the Quraishes that he was not there to fight; rather they just wanted to perform Umra and go. But the Quraishes still refused. So Rasul (S.) sent Hazrat Osman (R.) as an emissary to the people of Makkah. As he was late in returning, rumor spread that he had been killed. Rasul (S.) took an oath from the Muslims that his death would be avenged. The non-believers got afraid and returned Hazrat Osman (R.). They sent Suhail Amar with an offer of peace. It was signed with a validity for 10 years and became famous as the Treaty of Hudaybiya.

Main Conditions of the Treaty:

a. The Muslims would return that year without performing the Umra and could come next year, unarmed for 3 days only.
b. If anybody from Makkah took refuge in Madina, then the Muslims should be obliged to return such person but if anyone from Madina took refuge in Makkah, they would not be returned to Madina. Any other Arab clans tribes could enter into friendship with anyone of the two sides.

Though the conditions of this treaty were apparently humiliating to the Muslims but in reality the treaty was beneficial for them. This treaty proved that the non-believers had accepted the Muslims as an independent and strong nation. The treaty provided an opportunity to the Muslims to propagate Islam in different countries far & near. People were embracing Islam in bands after bands. The Holy Quran declared this treaty as a clear victory.

Conquest of Makkah

The Quraish and their ally Banu Bakar attacked the Khuja clan, an ally

of Muslims in violation of the Hudaybiya treaty The property of Khuja was looted and many members were wounded & killed The Quraish even refused Rasul (S) 's peace offer and nullified the treaty

In the month of Ramadan of 8th Hizri, our prophet (S) along with 10,000 sahabies started his journey towards Makkah to conquer it. The Quraishes got scared upon seeing this huge army of Muslims suddenly Finding them in an awkward situation, the Quraish leader Abu Sufiyan welcomed the prophet in Makkah. Our prophet (S) conquered Makkah with almost no resistance and without any blood shedding

Forgiveness

The Prophet (S) entered Makkah as a conqueror. It is that city whose inhabitants used to torture the prophet and his followers i e , Muslims cruelly They were determined to kill him and forced him to flee from Makkah, his motherland. They also made his life in Madina miserable But the situation had changed. Now he is the supreme ruler The inhabitants of Makkah stood before him as a guilty party. He asked them," What kind of treatment you expect from me?' They replied, You have the right to punish us in any way but as you are our kindhearted brother and son of our generous brother, we expect kindness from you '

Rasul (S) replied;" I have no complaint against you. You are free "

Our great prophet (S) forgave them all including the Quraish leader Abu Sufiyan, the one who led the Quraish against the Muslims at the battle of Uhud Our prophet lost a few teeth in this battle His favourite uncle Hazrat Hamza (R.) became a martyr in this battle To take revenge, Hinda, wife of Abu Sufiyan, ate the liver of Hazrat Hamza (R.). Our prophet forgave her also. It is an example of forgiveness previously unheard of.

The Farewell Hajj

Prophet (S) expressed his desire to perform the hajj in 10th Hizri This was the last time he performed the Hajj. He did not live long enough to

perform another. That is why it is called "the Farewell Hajj". Prophet (S.) along with more than 100,000 of his disciples performed the hajj. He delivered a touching speech to the people present at the field of Arafat standing on '**Jabale Rahmat**"(The Hill of Mercy). This speech is famous in Islamic history as the "Speech of Farewell Hajj". Our prophet offered many pieces of valuable advice in this speech such as,

1. All Muslims are brothers to each other.
2. As this day, this month, this place is holy, so are the lives, properties and privacy, honour **(Izzat)** of each other among you.
3. Behave kindly with your subordinates. Feed them and dress them up as you yourselves do.
4. Don't punish a person for the offence of another person.
5. Payback all your debts. All kinds of usury are forbidden. All interest due are nullified from today.
6. As men have rights over their women and similarly women have rights over their men too.
7. All kinds of killing to take revenge and superstition of the "Jahileyat era" have been revoked.
8. Don't violate the trust put in you in matters of money, responsibility or any other objects. Refrain from committing sins. Remember, we all have to return to Allah and give account of our doings.
9. I am leaving behind to you word of Allah and the ideal of his Rasul (S.). As long as you cling to them, you won't be misguided.

He gave many such inspiring pieces of advices to his followers. After that our prophet looked up to the sky and said, "O Allah! Have I been able to transmit your message properly to mankind?"

The multitude of hundred thousand present replied "Yes, Of course!" Our prophet stated, "O Allah! You be my witness"

Then was revealed the verse "Today, I have perfected your

Deen(Religion) for you and have chosen for you Islam as your religion"
(Sura Al Maida, ayat : 3.)

Our prophet (S.), became sick after returning from Farewell hajj At last, on 12th Rabiul Awal of the 11th Hijri, the best and the last Rasul (S.) of Allah passed away He was buried at one side of the Masjid-e-Nababi (The Mosque of the Prophet) in Madina. Muslims from all around the world come and visit the prophet (S.)'s **Rawza** with due respect.

Our prophet was a man of best conduct & character In matters of forgiveness, generosity, forbearance, kindness, honesty, patience, truthfulness, work & deeds, attitude, behaviour, humanity and greatness he was the excellent ideal of mankind for all ages Allah says"

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ

English Laqad kana lakum fee rasulillahi uswatun hasnatun

Meaning Indeed in the messenger of Allah, Muhammad (S.) you have a good example to follow. (Sura Al Ahjab, Ayat : 21).

We should always follow our Great Prophet (S.)'s ideals of life

Names of the Rasuls and Prophets Mentioned in The Holy Quran:

1. Hazrat Adam (A.)
2. Hazrat Nuh (A.)
3. Hazrat Salih (A.)
4. Hazrat Lut (A.)
5. Hazrat Idris (A.)
6. Hazrat Hud (A.)
7. Hazrat Ibrahim (A.)
8. Hazrat Ismail (A.)

9 Hazrat Ishaque (A.)
10. Hazrat Yaqub (A.)
11. Hazrat Yusuf (A.)
12. Hazrat Shoaib (A.)
13. Hazrat Daud (A.)
14. Hazrat Sulaiman (A.)
15. Hazrat Musa(A.)
16. Hazrat Haroon (A.)
17. Hazrat Ilias (A.)
18. Hazrat Ayyub (A.)
19. Hazrat Yunus (A.)
20. Hazrat Zakariya (A.)
21. Hazrat Yahya (A.)
22. Hazrat Zulkifal (A.)
23. Hazrat Al Yasa (A.)
24. Hazrat Isa (A.)
25. Hazrat Muhammad (S.).

Planned Activities:

1. Prepare a list of the names of all the prophets and Rasuls mentioned in Holy Quran.
2. Prepare a short life sketch of our Rasul (S.)

Hazrat Adam (A.)

Allah created the human body from clay Then Allah gave life to this form Thus it became lively. This was the first human being, Hazrat Adam (A.).

Allah ordered the angels, "Adam (A.) is the superior to you Pay him your respect. Prostrate before him in deference to him." Everybody paid their respect and bowed before him. But there was a jinn. named Azazil, present among the angels. He refused to bow before Adam (A.) He said," I am made from fire while Adam is from clay. I am

better than him. I won't show respect to him and bow to him" Thus he refused to prostrate before Adam (A.)

Azazil was arrogant . Allah doesn't like the arrogant Allah was displeased with Azazil .Thus Azazil became Satan (devil) He was named Iblis By refusing to obey Allah, Iblis became the cursed devil

Allah allowed Adam (A.) to stay in Jannat Adam (A.) was living in Jannat amidst all comfort, peace, happiness and pleasure But as time passed, he started to feel lonely in this endless comfort and happiness So, Merciful Allah created a companion for Adam (A). She is Hazrat Hawa (A).

Allah then told them; "Stay both of you in Jannat Eat and drink as you wish Enjoy comfort and pleasure But beware, don't go near that tree It will be a great offence if you go You will face terrible loss "(Baqara 35)

Hazrat Adam (A.) and Hazrat Hawa (A.) abided by the orders of Allah and passed their days in Jannat in all happiness But Iblish was seeking an opportunity to take revenge for his insult He hatched a plot to enter Jannat in order to harm them. At last he was able to deceive them and succeded in pursuing them to eat the fruits of the forbidden tree. Lured by the Satan they ate fruits of forbidden tree and thus disobeyed the orders of Allah.

Allah became very much displeased with them as they violated His orders He expelled them from Jannat and sent them down to the earth. Adam (A.) and Hawa (A.) realized their mistake when they came to earth. They cried and repented for many days and begged for Allah's forgiveness They offered **taubah** repeatedly

At last, Allah accepted their supplications & prayers. They were forgiven. Their Taubah was granted. They began a new life on earth. Their life on earth was peaceful and quite happy. They had many children and children's children. The earth became populated and thus started the journey of man kind.

Adam (A.), believed in Tauhid (declaring Allah to be the Only God). He told to his offsprings. "Allah is the Creator of the whole universe

including you. Allah has no partner or equal. So Worship Allah and bow to Allah only. Beg for only His assistance and help. Only then Allah will bestow peace on you and you will go to Jannat.

And if you don't have faith in Allah and don't obey Him, you will face awful consequence. You will displease Allah and you will face terrible punishment in hell."

Hazrat Adam (A) was the first human being and first prophet. We all are his descendants. We should be inspired by his life and ideals. We should beg for Allah's mercy and forgiveness and offer Taubah to Allah for our sins. We should teach our children Islamic values, education. We will offer prayers and make Allah happy always. Only then we shall be happy and get peace in this world and also find peace after death. We shall go to Jannat and escape hell.

Planned work

Students should write down the pieces of advice as given by Hazrat Adam (A) to his children.

Hazrat Nuh (A)

Many years elapsed after Hazrat Adam (A) passed away. Number of humans multiplied. They forgot Allah gradually. They started to worship idols. Oppression and injustice spread in the world. Fighting & disputes increased. No peace anywhere. At that time Allah sent another prophet named Hazrat Nuh (A) to guide mankind.

Hazrat Nuh (A) taught mankind about Allah and spread Deen for 950 years. He called on mankind to the path of Allah. He exhorted people to do good deeds and give up bad deeds.

He taught people, "Have faith in Allah (Iman) Worship one God only. Allah Who is Alone and has no partners. And don't worship idols. Do good works and refrain from sins. Believe in life after death (Akhirah)." Only 80 men and women responded to his calls and had faith on Allah and became believers.

Rest of them ignored him and started to taunt him as mad and tortured him. They remained non believers.

Nuh (A) became impatient of their torture for a long time. At last he got annoyed and was disappointed and prayed to Allah: "O Allah! I have tried my best to bring them to your deen but they did not respond. Please help me and punish them."

Allah granted his prayer. Allah informed Nuh (A), My curses would soon come down upon these people. A great flood would occur. Nuh (A) was advised to build a big boat. He was told, "As soon signs of the disaster appear, board the craft along with the believers'. Also take along necessary furniture and utensils."

Nuh (A) built a big ship and informed the people that Allah's curse would be soon upon them for their disobedience to Allah. He warned them but people ignored him and did not come to their senses. Rather they mocked him more and more and taunted him by asking," How could this boat float in desert?"

At last, the signs of the disaster really appeared. Water started sprouting from beneath the ground. Heavy rain and thunder storms started too. The whole area was flooded. Nuh (A) along with his party of believers boarded the ship. He also took a pair of each animal and all the necessary furniture and utensils. He recited the following invocation before the ship set sail; "

بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا ۔ اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ۔

Bismillahi majreha wa mursaha, inna Rabbi la Gufurur Rahim

Meaning: This will move and stop as per Allah's order. Verily My Sustainer is Forgiving and Most Kind.

Hazrat Nuh's (A.) Ship

Water kept increasing, rain and thunder became stronger. The boat was plying with its entire load over the huge waves which looked like hills. It rained cats and dogs for forty days and night continuously. Water kept sprouting out from underneath the ground. Everything was submerged under water. The non-believers climbed the mountains to escape drowning but at last the mountains were submerged too. So all the non-believers drowned including one of Nuh's (A.) son named Kenan for disobeying Allah and his prophet Nuh (A.) and his followers were saved.

Nuh (A.) and his followers were floating aboard their boat. At last water started receding as per Allah's will. The boat stopped at Mount Judi. Nuh (A) disembarked with his followers along with all the animals & other things. The earth turned green and was full of life again. They opened a new chapter of life on earth.

Nuh (A) was uncompromising to propagate truth and justice Even in the face of many obstacles, he did not flinch to preach the truth He struggled all his life to preach the Deen of Allah.

We should imitate and follow his ideals of life We should work hard to spread Deen all our life We should not fall back from preaching Deen of Allah, even in the face of all kinds of obstacles We should worship Allah. Should encourage everybody to observe Allah's Deen. If we disobey the orders of Allah, then we will be destroyed and be deprived from Allah's favour(Rahmat)

Planned work

The pupils will **write** down the ideals of the life of Hazrat Nuh (A)

Hazrat Ibrahim (A)

About 4000 years ago in the city of Babel in Iraq, Hazrat Ibrahim (A) was born in a priest family The people of Babel were idol worshippers With the kings and lords of the lands as their associates, the priests deceived and tortured the general public. People used to visit fortune tellers to know their future They had deep faith in the astrologers. They believed in the sun, moon, stars etc and worshipped them.

Hazrat Ibrahim (A) was deeply opposed to idol worship since his childhood He observed that the sun and the moon rise and set from the same direction everyday. The idols were built by the humans themselves The king is also a mere human being like any other man Then why should people worship them, bow to them? Our happines, sorrows, life or death nothing is controlled by them So why should we accept these entities as our lord/Rabb? In fact our lord is Allah, Who created everything Allah controls everyone's life and death. We should be obedient to Allah only.

At the time, the king of Babel was Namrud, a very cruel and oppressive king Father of Hazrat Ibrahim (A), Azar was an idol worshipper Hazrat Ibrahim (A) tried to convince his father Azar and others that

they were wrong in worshipping idols. But they paid no heed to him. They complained to the king about Ibrahim (A.) The king and his court decided to burn him alive. Hazrat Ibrahim (A.) was not perturbed by this decision as he had infinite faith in Allah.

A large fire was built to burn Ibrahim (A.) He was thrown in the fire but as soon as Ibrahim (A.) was in, it turned cool as per Allah's orders. Ibrahim (A.) was saved from being burned alive. He was unharmed. Allah saved him. He was protected by Allah. Who can kill when Allah protects? Allah says: "

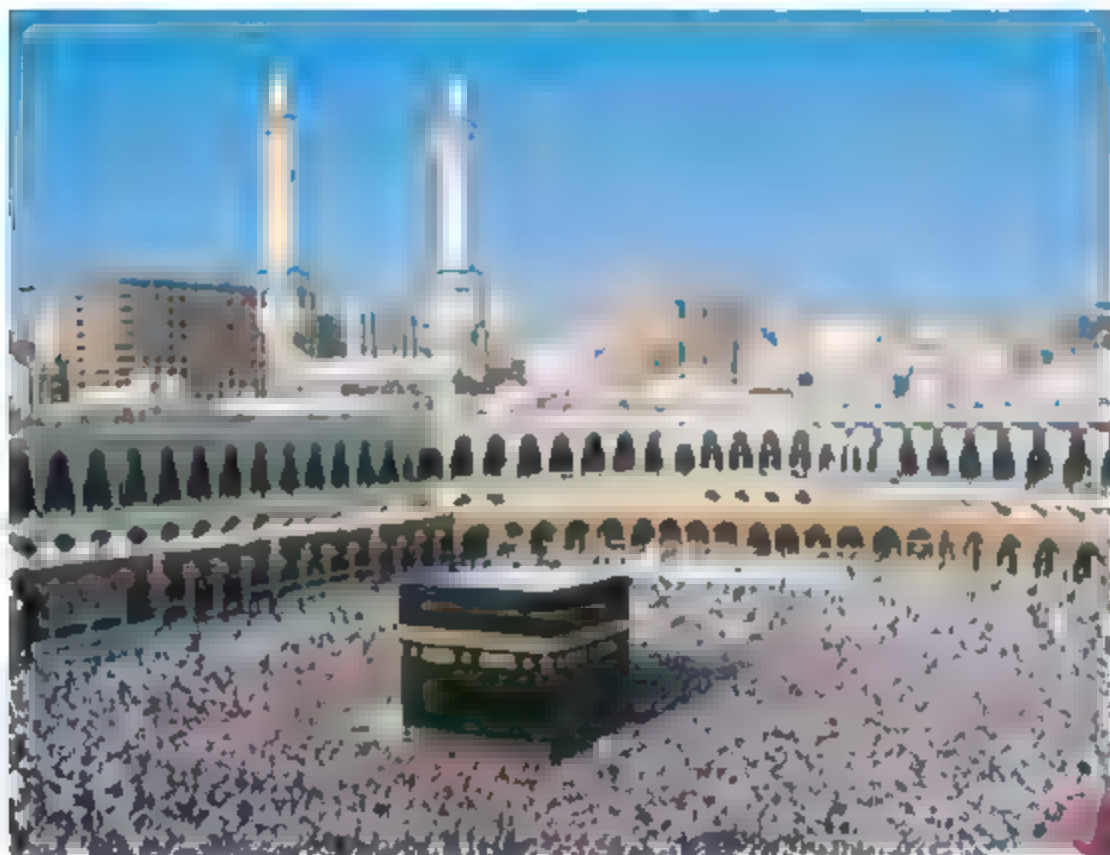
يٰنَارُ كُونِي بَرْدًا وَّسَلٰمًا عَلٰى إِبْرٰهِيمَ

Meaning: "O fire! Cool down for Ibrahim. Be Comfortable."

Hazrat Ibrahim (A.) started to invite people to the path of Allah again. But nobody listened to him this time too. Rather they started torturing him. At last he left Iraq and went to Syria and Palestine. There too he preached Allah's Deen to people. He conveyed to people that there is no Rabb, but Allah. And that Allah alone is to be worshipped. And that all of you should worship Allah. His whole youth was thus spent to spread the words of Allah.

Hazrat Ibrahim (A.) was 86 years old. His son Hazrat Ismail (A.) was born by the grace of Allah. His two sons- Hazrat Ismail (A.) and Hazrat Ishaque (A.) were prophets too. Once, at the command of Allah Hazrat Ibrahim (A.) sent off baby Hazrat Ismail (A.) and his mother Hazera in exile to Makkah. At that time Makkah was a desert valley surrounded by mountains devoid of any human presence. By the grace of Allah, water started sprouting from beneath a stone. Thus the well of Jamjam was born. Upon hearing the news of the availability of water, people started to live there. A human habitation grew up there. City of Makkah was established.

Allah ordered Hazrat Ibrahim (A.) 'In my honor, sacrifice something very dear to you.' Ibrahim (A.), decided to sacrifice his dearest son Ismail (A.) to please Him. Allah was very pleased, when as he put his

knife on the throat of his son and sent from Jaanat a lamb to replace Ismail (A.). And the lamb was sacrificed. Allah has ordained that the tradition of sacrifice would continue until Qiyamat. Father and son joined hands to construct the Ka'aba. He was a dear servant & prophet of Allah. He was called Khalilullah or friend of Allah.

Ka'aba

We all should follow the footsteps of Hazrat Ibrahim (A) in matters of sacrifices to satisfy Allah.

Planned work : Students should write down a description of the activities of the people at the time of Ibrahim (A.)

Hazrat Daud (A.)

Hazrat Daud (A.) was born in the family of Banu Israel. He was a shepherd in his childhood. He had immense courage and extraordinary heroism. He was the commander of king Talut's army. His war strategies were extraordanary. While he was the chief of army, he defeated and killed king Jalut who was a tyrannical king and rebellious against Allah. His king was impressed by his valour and married his daughter to Daud (A.). He ascended the throne after the king's death.

He was always busy offering his prayers to Allah. He slept very few hours in the night and used to pray almost whole night. He would perform Salat and cry to Allah, begging his forgiveness. He used to perform Sawm every alternate day.

He was a prophet and Rasul. The famous heavenly book Jabur was sent down to him. Allah says, " I have presented Jabur to Daud."

At the command of Allah he invited everybody to the path of Allah. He had a very melodious voice. He used to recite the holy Jabur. The animals and birds of the forests used to listen to his melodious recitals. Even the fishes of the rivers and seas were enchanted at his stirring recitals. He and his son Sulaiman (A.), understood the languages of birds & beasts and used to communicate with them.

As a king he was a man of justice. He was a good administrator and fair judge. The general public used to get fair and just treatment from him. His judiciary was fair and flawless. He was very sympathetic to people. He used to travel through his kingdom in disguise to observe the states of his people. He would visit roads & lanes and dwelling houses. He did not accept any money from the king's treasury. He used to make armor with steel by his own hand. He would sell those and thus earn his livelihood. He died at the age of 70.

We should pray to Allah just like him and establish justice. We should be good administrator like him & should remove the sufferings of people. Like him we should not harm anybody. Recite Quran correctly with accurate pronunciation, offer Salat, observe Sawm and try to earn the

pleasure of Allah.

Planned work : Students should write down a beautiful description of Hazrat Daud (A)'s justice and administration.

Hazrat Sulaiman (A.)

Hazrat Sulaiman (A.) was the son of Hazrat Daud (A). He was a prophet and a king. His kingdom included Palestine. He was the best, most powerful and wealthiest of the Israelite kings.

He could understand the languages of the Jinn, animals and birds and plants. All these natural objects including air were under his control by the command of Allah. As ordered by Allah all of these had to follow his dictates. Everything had to abide by his orders by the blessings of Allah. He was very humble even though he was such a powerful king.

He used to offer prayer to Allah. He never forgot Allah even though he had a grand life with lots of wealth. He used to say, " Allah is one. Allah has no partner. Worship Allah. Don't torture or punish anyone. Beware of Allah's punishment". He was a good administrator and right judge.

An Incident: Once two women came to the court of Hazrat Daud (A.) to have a case settled. Both of them were claiming a baby as their own. He listened to them both then asked his son Hazrat Sulaiman (A) to judge rightly. Hazrat Sulaiman (A.) listened to the pleas of both women and then said as both women were claiming to be the mother of the child, then let's divide the baby in two and hand over each a part. Then he took the baby and laid it down on the floor and raised his sword as if he was going to cut it up. At that moment, one of women cried out," I am not the mother of the baby, the other lady is. Please don't cut the baby. Give her the baby." Hazrat Sulaiman (A) gave his verdict that the lady who asked him to stop was the real mother. She has told a lie to save the life of her child. He gave the baby to his real mother and punished the guilty one. This is just one example of extraordinary justice by him.

At the command of Allah Hazrat Sulaiman (A.) constructed the Baitul

Muqaddas mosque in his old age He used to supervise the construction work leaning on a walking stick as he was quite old He died while he was supervising work one day in that position. Until the construction of Baitul Muqaddas was finished, his body remained in the same position. When work was finished, the stick broke and his body fell down to the ground Everybody was surprised by the incident. Thus he died according to Allah's wish. We should obey Allah, be just and honest. We should not be proud

Planned work Students should write down the story of extraordinary justice by Hazrat Sulaiman (A).

Hazrat Isa (A.)

Hazrat Isa (A) was born in a place named 'Baitul Lahain' in Palestine. Nowadays this place is called 'Bethlehem' His mother was Hazrat Marium (A). By the miracle of Allah, Hazrat Marium (A) conceived and gave birth to Hazrat Isa (A) without a father

By the special powers of Merciful Allah he had supernatural ability to talk while he was still a baby in cradle Allah gave him some supernatural capability i e. Muziza. For example; He was able to cure people born blind. He was also able to restore life to dead people as per Allah's orders By Allah's blessing he was able to cure Albinos, Leprosy, Leucoderma .

Hazrat Isa (A) was a prophet and Rasul with a holy book scripture sent down to him from Allah. The Holy Scripture 'Injil' was sent down to him At that time, people forgot Allah and used to worship different deities Hazrat Isa (A) called them to worship one God- Allah He asked them to refrain from **Shirk-** attributing partners to Allah. He also advised people to remain aloof from corruption and refrain from sins & evil deeds

The people did not listen to him. They refused to worship Allah They became his sworn enemy They started torturing him Eventually they

conspired to murder him. They sent a man to his house to kill him. But who can kill when Allah protects? Allah in his infinite power raised him to the heaven alive and the appearance of the man who entered his room was changed to look like Hazrat Isa (A.). So when the man came out of the room, his colleagues, thinking him as Hazrat Isa (A.), crucified him.

Thus Allah saved his dear Rasul and obedient servant Hazrat Isa (A.), and took him to the sky and kept him there free from danger. He will return to the earth during the last era, before Qiyamat. He will kill Dazzal. He will live for forty years in the world. He will work to spread Deen (Islam) as a **follower (ummat)** of Hazrat Muhammad (S.). He will die a natural death. He will be buried beside the Rawza Mubarak of our Great Prophet (S.).

We should accept Hazrat Isa (A.) as a Prophet and Rasul of Allah. We will worship Allah. We will believe in the Muziza of Hazrat Isa (A.).

Planned work : Students should write down the muziza of Hazrat Isa (A.).

EXERCISE

Objective Questions

A. Multiple Choice Items :

Put a tick (√) mark on the correct response

1. When was our prophet (S.) born?
   - a. 522 AD
   - b. 570AD
   - c. 610 AD
   - d. 622 AD
2. Who was the first 'foster mother' of Hazrat Muhammad (S.)?
   - a. Shoeba
   - b. Halima
   - c. Ambia
   - d. Saleha
3. How old was Hazrat Muhammad (S.) when his grandfather died?
   - a. 3 years
   - b. 5 years
   - c. 7 years
   - d. 8 years
4. In which year of Nabuyat did **Miraz** of our Great Prophet (S.) happen?
   - a. 10th year
   - b. 11th year
   - c. 12th year
   - d. 14th year
5. Which year did prophet (S.) emigrate (Hijrat) to Madina?
   - a. 570 Ad
   - b. 610 AD
   - c. 622 AD
   - d. 632 AD
6. What was Hazrat Adam (A.) made of?
   - a. Fire
   - b. stone
   - c. clay
   - d. water
7. For how many years did Hazrat Nuh (A.) invite people to the Deen of Allah?
   - a. 650 year
   - b. 950 years
   - c. 850 years
   - d. 750 years
8. What was the name of Hazrat Ibrahim (A.)'s father?
   - a. Azam
   - b. Hatem
   - c. Azar
   - d. Amor

9. In which family was Hazrat Daud (A) born ?
   a. Banu Israel b. Banu Tamim
   c. Banu Quraish d. Banu Galib
10. Which Holy Book (Scripture) was sent down to Hazrat Isa (A)?
   a. Holy Quran b. Tawrat
   c. Injil d. Jabur
11. Who was Hazrat Sulaiman(A)'s father?
   a. Hazrat Isa (A) b. Hazrat Daud (A)
   c. Hazrat Musa (A) d. Hazrat Ibrahim (A)

B. Fill up the blanks :

1. Hazrat Muhammad (S.) was born in .... clan.
2. Fijar battle was imposed on the Quraish by..... tribe.
3. Hazrat Muhammad (S.) used to meditate in the caves of the .... Mountain.
4. Hazrat Muhammad (S.) took shelter in the caves of .... mountain during **hizrat.**
5. There were ...... clauses in the Madina Charter.
6. Allah has no.........
7. Hazrat Nuh (A) constructed a big........as per Allah's directive.
8. During Hazrat Ibrahim's(A) time , the king of Babel was...................
9. Hazrat Daud (A) was a .... in his childhood.
10. Hazrat Isa (A) used to .... dead individuals as per Allah's command.

C. Matching Items:

Match the words or groups of words on the right with those on the left.

Father of prophet Muhammad (S.)	Abdul Muttalib
Mother of prophet Muhammad (S.)	Halima
Grand father of prophet Muhammad (S.)	Abu Talib
Uncle of prophet Muhammad (S.)	Abdullah
Foster mother of prophet Muhammad (S.)	Amina
Hazrat Adam's (A) companion	Stopped
The boat reached Mount Judi and	Hazrat Marium (A)
Hazrat Daud (A) was King Talut's	Chief of Army
Name of Hazrat Isa's (A) mother	Hazrat Hawa (A)

D. Short Answer Questions:

1. What was the comment made by the priest Bahira about our prophet (S.) ?
2. What was the name of the organization created by our prophet (S.) at his youth?
3. Where was the Hazre Aswad placed?
4. To which group of individuals, did our prophet (S.) preach Islam first?
5. Who were the Ansars?
6. Who were the Mujahirs?
7. What were the reasons behind the Battle of Bad'r?
8. What is the Madina Charter?
9. What is the Treaty of Hudaybiya?
10. What is the Farewell Hajj?
11. Who was the first human being?
12. What was the curse that befell on the people at Hazrat Nuh's (A) time?

13. Where was Hazrat Ibrahim (A) born?
14. What scripture was sent down to Hazrat Daud (A)?
15. Give examples of bravery of Hazrat Daud (A)?
16 Mention the Muziza of Hazrat Isa (A)?
17. Where is Hazrat Isa (A) currently residing?
18. What creatures and objects were controlled by Hazrat Sulaiman (A) through Allah's blessings?

E. Descriptive Questions:

1. Please give an account of the birth and family history of Hazrat Muhammad (S.).
2. What was the condition of Arabia like at the time of the birth of Hazrat Muhammad (S.)?
3. What were the objectives of the Peace Organization?
4. Describe the episode when Hazrat Muhammad (S.) was granted Nabuyat by Allah.
5. What did our Great prophet (S.) teach about after he gained Nabuyat?
6. What is the Madina Charter? Describe some of the clauses in the Madina Charter.
7. Describe the result of the Battle of Bad'r.
8. Give a short description of the conquest of Makkah and example of Rasul's (S.) forgiveness.
9. Describe in short the speech given by Hazrat Muhammad (S.) at the Farewell Hajj.
10. Write down the names of 10 prophets cited in the Holy Quran.
11. What order did Allah give to Angels when Adam (A) was created?
12. What did Hazrat Nuh (A) advise to the people?
13. How did Hazrat Ibrahim (A) escape unhurt from the fire?
14. Write down about Good Governance and fair Judgment by Hazrat Daud (A).
15. What advice did Hazrat Isa (A) give to the people?

The End

Academic Year 2025, Class Five–Islamic Studies

Do not find fault with others.
– Al Quran

National Curriculum and Textbook Board, Bangladesh